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THREE ELEMA MYTHS

RECORDED IN TOARIPI
TRANSLATED AND ANNOTATED
BY
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The figure, somewhat like a star in form, at the head of the carving, represents the Morning Star, Molala Harai. The female figure at the base is Eau Hovoa of the Melaripi clan, the girl who became his wife. The centre line which links the two figures, is the *paiva*, the liana which Molala Harai hurled out from his mountain home coastwards. By using it as a tightrope, he was able to glide easily to the coastal villages. The three stars represent him travelling on his *paiva*. The mountain ranges over which he glided are depicted by the three horizontal lines of dentates. The fretted patterns form the *arakaisa* motif, which belongs to the Melaripi, the clan of his future wife. (See *Oa-Laea*, chapter one.)

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INTRODUCTION

The people, three of whose clan myths are presented here, have their home along the eastern shores of the Gulf of Papua from Cape Possession to the Aivei mouth of the Purari River. Nowadays many have migrated to various urban centres throughout Papua New Guinea, in particular to Port Moresby and Lae. Including these urban dwellers, the Elema, or 'Keremas', the name commonly used for them in Papua New Guinea, number in all upwards of 40,000.

In their home territory the Elema people live in villages that are for the most part right on the sea coast, their houses just in from the beach above high water mark. The flood tides that occur during March and September inundate parts of some of the villages, so close are they to water level. By building their villages close to the sea the people get some relief from the mosquitoes that abound in the swamps which stretch a little in from the coast. There are some villages that are not along the sea beach. These are riverine settlements, either on banks of creeks amid the swamps, or beside one or other of the big rivers that flow into that part of the Gulf. Certain small groups, such as the Muro, the Aheave and the Opao, have their villages wholly inland, although none are really far from the sea. As the low-lying coast is subject in parts to erosion, a number of the beach villages have changed their sites during the half century that I have known them. This is notably the case with the former Toaripi dual village of Mirihea-Uritai that so impressed James Chalmers, the first European to visit it. He knew it as 'Motumotu', the name used by the Motu who had trading relationships through the *hiri* with the eastern Papuan Gulf. 'Motumotu', as he knew it, has completely disappeared under the sea, and instead there is a string of villages that stretch from Lalapipi to Lelefiru.

As Chalmers saw them a century or so ago, the Elema people were in well-established village communities, with a social organisation that featured age sets and age grading, a dispersed exogamous clan system, patrilineal in descent, with associated linked totems and mythology with derived art forms. There was a bull-roarer cult generally associated with the *pukari*, the headmen responsible for the maintenance of law and order. What impressed the missionary greatly were the imposing men's houses (*elavo*), from which were staged elaborate ceremonies involving masks of remarkable design.¹

Yet for all its ramifications this Elema culture was of comparatively recent origin. Their traditions speak of a migration to the coast from a remote inland region to the north-west, from the high mountains at the headwaters of the Purari and the Tauri Rivers. Archaeological investigation at early village sites indicates that this migration took place little more than 300 years ago.² Just what impulse set them following the downward course of the rivers is a matter for speculation. Their own traditions do not reach beyond the period when they were settling on the coast. It may have been an epidemic, tribal disputes over land, or simply wanderlust. Three to four hundred years ago was an unsettled period in the Central Highlands, for it was then that the people there seem to have migrated from the valley flats to higher altitudes following the introduction

of the sweet potato. It would seem that the Elema migration was part of this general movement of peoples in the Central Highland region. Be that as it may, the choice for the Elema was the coastward trail.

While they would have brought with them magical beliefs and practices, together with certain cultural elements such as the bullroarer, the more striking features of their culture as seen by Chalmers had been imported from their neighbours to the west, from the Koriki of the Purari delta. Linguistic evidence clearly indicates this. Nevertheless, although they took to building imposing men's houses, holding masked ceremonies and adopted art forms after the manner of their western neighbours, it was not slavish copying. They added their own contribution to each feature, making it more elaborate. The masked ceremonies became more magnificent. The excellence that they attained in this respect was well recorded by F.E. Williams in his *Drama of Orokololo*. Here our concern is with their mythology.

The various tribal groups in Papua New Guinea have a vast fund of folklore. What is remarkable about the Elema myths, however, is their extraordinary length and complexity. One that I collected, admittedly the longest, the myth of Molala Harai, runs to nearly twenty thousand words. By its sheer bulk, if for nothing else, Elema folklore is marked out from that of other tribal groups in Papua New Guinea. Mere length, of course, does not in itself constitute excellence. What has impressed me, however, and I have spent many hours recording versions of the various clan myths, has been the astonishing diversity of plot and incident.

In times prior to the culture upheaval that resulted from the coming of Europeans, the Elema displayed an artistic eminence in the art and drama of their masked ceremonies, as Williams has shown so admirably. To demonstrate the artistic worth of the oral traditions is more difficult because it is the vernacular that is the medium of expression, the sounds have to be changed to words on paper, and then translated into a language that the reader can understand. My belief is that in their *papa laua* ('ancestral tales') the Elema display an artistic creativeness that is as great in its own way as that revealed in their art and drama. For the initial inspiration and example in art and drama they were indebted to their western neighbours. Their folklore, however, owes little to borrowing from the west. Only one clan myth - Tito or Iko of the Leikipi clan - is an unmistakable importation. This mythical hero can be traced as far west as the Kiwai, at the mouth of the Fly River, who knew his name as 'Sido'. 'Hido' of the Kerewa is an intermediate link.³ Apart from this one myth, Elema folklore would appear to be an Elema creation.

In an Elema village diversions are few. Talk is a major pastime, especially after dark when the day's work is done and the evening meal is finished. Little groups of kinsfolk and friends will be seen sitting around the fires talking. Good conversation - *o tapare* 'tasty words' they call it - is much appreciated, and there is always a welcome for a diverting speaker. Much of the talk is of an ephemeral nature - village gossip, news of absent relatives and friends, the events of the day. Then the children, tired of running about on the beach, will come in and, like children everywhere, demand a story. Whereupon someone, usually an old man, will recount a legend or one of the myths. Silence will come over the group as the hearers, young and old, listen to the tale and are beguiled by the magic of the telling.⁴

It is against such a background that one should think of Elema folklore. They call these ancestral tales *papa laua*, or *lou oharo* if one belongs to the Western Elema. A wide range of subjects is included under such names. Some tell of brief encounters with bush spirits; others recount fights that took place long

ago. There are some that explain how rocks, stretches of beach, creeks or hills received their present names. The most important part of these oral traditions is, however, the clan mythology, for it provides the ideological basis for the clans and totems.⁵

The clan heroes and totems

This mythology is concerned with the doings of the *ualare*, by which name is meant not only the ancestral heroes who are the leading characters in the myths, but also the totems - the celestial objects, the birds, animals, fish, plants and trees that have some association with the ancestral heroes. It would seem that, being plentifully endowed with magic, every living thing with which these heroes came into contact, became transformed out of their ordinary characters into objects that had a special intimate relationship with the clan of the hero in question. Thus Pipi Korovu, the Auipi clan hero, in his guise as a butterfly, settled on the branch of a *Fau* tree; the tree thereby becomes an Auipi totem.

The general characteristics of these clan heroes may be discerned in the three examples of the myths given here. They are inveterate travellers. For the most part their journeys are on foot or canoe, like ordinary Elema people. Some, however, like Pipi Korovu and Elailiri, contrive extraordinary modes of progression by flying like butterflies or birds.⁶ Others, by using a hollow log, make their way downstream and out to sea, as in the Ilava-Pupure myth, or just float, aided by relays of fish, as did Moro in the myth of Meavea Kivovia. There was Molala Harai, the Morning Star, who had his length of rattan cane, his *paiva*, along which he glided tightrope fashion from his home on Uari, Mount Yule, to the coastal village of his choice. There was Tito, or Iko as he is known in Orokelo, who gets killed, yet his spirit, like that of John Brown, keeps marching on, still beating his mysterious drum.

These *ualare* characters are, of course, plentifully endowed with magic, for it is their magic that enables them to perform such extraordinary deeds. Yet for all that, they are very human. They eat, drink, they sleep, make love, marry, they trick, deceive and kill, just as any Elema might have done in former times. Their magic, however, does not save them from human misadventures like falling into a river as Moro does in the Meavea Kivovia myth, nor does it prevent them from being themselves tricked and killed, as was the fate of Toivita in the Melaripi myth of that name.

All their doings, ordinary or otherwise, took place long ago, yet in some strange way these *ualare* still live on. If enquiry be made about almost any character in a myth, it will be found that the name is also that of some natural object of the Elema environment. Elailiri, for example, is a sea bird; Eare a wild banana. If one takes into account the names of the various kinds of totems as well as those of the clan heroes, then amongst Elema fauna or flora there is hardly a species or variety of any significance that does not have association with one or other of the clans. A walk through the bush is for a person familiar with the folklore the passage through a scene of myth and legend, for at almost every turn he will encounter a tree, plant, an insect or some other creature that has mythological associations.

Who were these clan heroes? Traditionally they are, of course, considered to be the ancestors of the various clans. Is it possible, however, to probe behind the myths and give some positive identity to them? We must set aside Tito or Iko whose myth can be traced to the far west as far as the Kiwai at the mouth of

the Fly River. All the other clan heroes would seem to have only Elema connections, so we may seek to link them with the Elema past.

It is significant that although the Elema have the tradition that they came down to the coast from the New Guinea Highlands, none of their myths reach beyond the time when they were first making their acquaintance with the sea. It would seem that the period of coastal settlement was for them such a traumatic experience that it obliterated the memory of all that had gone before. There can be no doubt that descending into the lowlands would have subjected them to diseases endemic to coastal areas, such as scrub typhus, tropical ulcers, yaws and, most deadly of all, malaria. During my own time in the eastern Gulf a number of groups of Kukukuku (Anga) people moved down the Tauri River, the Karama and Mepora Creeks, to settle in riverine hamlets. As the years passed it was noticeable how their numbers diminished, for mortality was high, particularly amongst the women and infants. The settlements were only able to maintain themselves if they were reinforced by newcomers from inland. The Elema must have lived through a similar period of stress until, as time passed, successive generations developed a certain measure of resistance to these coastal diseases. By them such ills would be attributed to evil spirits in their new environment. Elema traditions indicate that there were small settlements of Tati people living on the foothills and higher ground inland from the swamps, but the coastal strip itself was devoid of inhabitants. Thus the Elema as they sought to establish themselves along the coast, had no human enemies to dispute their intrusion, but, as they saw it, there were malign spirits causing sickness and death to harass them. In such circumstances the leaders of the various groups would need to be resolute and endowed with a reputation for magical knowledge, in order to inspire confidence in their followers. We may perhaps see in these leaders the originals of the story folk whose doings are preserved in the clan myths.

Elema poetry

Short snatches of poetry occur in the prose versions of the clan myths, as a glance through the three examples included here will demonstrate. As a certain point in the narrative is reached, the character chants a song, utters an *isuta*, a 'body-cry', or intones a spell, thus heightening the emotional content of the story.

An example that may be quoted is from the Molala Harai myth of the Uaripi clan. This myth is made up largely of a string of episodes in each of which the Morning Star (Molala Harai) woos a girl of one or other of the various clans. Following each successful wooing, he chants a short song, the words of which are altered slightly each time to accommodate the name of his current lady-love. With Ikoko-Avearo, whom we meet again here in the Oa-Laea myth, the words are:

E ...
Iri mari Ikoko ...
Iri mari Avearo ...
Ara iri avai havuai avai ve
Uai ve ... o'

E ...
 To bring low, to possess
 The maiden Ikoko-Avearo
 I, the Inlander,
 Deceive ... o

Another example, this time with a magical implication, may be seen in the Pipi Korovu myth which belongs to the Auipi and the Savoripi clans. Pipi constructs a butterfly apparatus, and prior to setting out across the sea he sings this song:

Ara va Auma pipi o ...
 Pipi Korovu o ... o ...
 Arave ma o, elare ve o ...
 Ara va o, ara Pipi o ...
 Orovu o ...
 Hari vila ve mea helari ve o.⁸

An Auma butterfly am I,
 Pipi Korovu ...
 This is my word, my very own word,
 Pipi Orovu am I;
 The word of a man of renown
 About to move on the wind.

These snatches of poetry are all in effect various kinds of *isuta*, the traditional exclamations used in moments of excitement, triumph or danger. Whereas the everyday *isuta* as uttered by ordinary people are quite brief, the clan heroes give vent to *isuta* on a somewhat grander scale. We see an example of this in Eare's *ma* ('water') *isuta* given on page 119. A further example is the *apo* ('bow') *isuta* of Levao, in the Kaipi myth of Meavea Kivovia, the third of the myths here presented. This *apo isuta* has an important bearing on the plot of the myth, for it is through overhearing Levao's *apo isuta* that Meavea comes to recognise his long-lost son.

In some instances, as indeed with the Pipi song, the words have in addition a magical significance. Thus in the Molala Harai myth the Morning Star decorates his betel nuts in preparation for his next love-making excursion. While decorating the betel nuts he chants over them a song which is really a love spell to endow them with magic power.

Ovaro-pero Meiro-pero
 Miaru a Mero tera va
 Lea aua kui va
 Laveai loi.⁹

From the dwarf coconut
 At the Miaru Mero place
 Will go beachwards
 Ovaro Meiro tokens of love.

There are occasions when the poetry is spoken rather than sung, as in Levao's *apo isuta* (Meavea Kivovia 12a), and Eare's *ma isuta* (Marai and Eare 2e). Another example is seen in the Oa-Laea myth (Oa-Laea 16p), for an explanation of which see notes 104 and 105. All these instances of spoken poetry are, however, quite brief. For poetry of any length one has to turn to the chants. There is thus a close connection between Elema music and the poetry; the two cannot really be separated. Each clan has associated with it a song which is sung at feasts or on other suitable occasions. When a death occurs the clan song is sung as a dirge. Only someone belonging to the clan would begin the song, but once the singing has started, anyone may join in. An extract from such a song appears at the beginning of the Oa-Laea myth.

Poetic analysis

In order to understand the structure of the poetry, it is necessary to make the acquaintance of what I term 'parallel' and 'associate' names (*itai o*). We encounter examples of the former type of name in the traditional mode of complimentary address, when instead of his or her personal name, the name of the mythical clan ancestor is used. Such a name will, of course, vary from clan to clan and will accord with the sex and age of the person in question. If we take as our sample the Melaripi subclan of Iokea, then the title for senior males will be *Oa-Melare*. For junior males it will be *Melare-Tivae Isou-Mao* (see Oa-Laea 14e). When addressing or referring to a senior female, the honorific title is *Lou-Eau Lou-Hovoa*. For junior females it is *Eau-Hovoa Sisa-Faro*, or if addressing one girl, a person would say *Mori-Eau*.

It will be noted that these traditional modes of address are made up of pairs of names; hence the term 'parallel names'. In conformity with this parallel pattern

there are traditional names for parts of the body, one's canoe, house, axe, spear, water, sago, coconut and betel nut. These also vary from clan to clan. Thus if we continue to use the Iokea Melaripi as our sample, then the traditional term for canoe (*oroti*) when lying beached is *Lala-oroti Sea-oroti*, *Lalasea* being a tree totem of the clan. When afloat the traditional Melaripi canoe name is *Lalaupota Kipiripota*, which is derived from fish names; *pota* is a variant form of *posa*, meaning 'a raised flat surface', 'a platform'. For parts of the body such as 'hand', the parallel name is *Meiri-mai Taura-mai*, where there is a repeated *mai* 'hand'. For other parts of the body, all that is required is to substitute for *mai* the name of the other part; e.g. *Meiri-haro Taura-haro* (*haro* = 'head').

Along similar lines, but not restricted to clan usage, are also what I call 'associate names', where a noun in common use has another which may be used with it and which carries the same meaning. The latter can hardly be classed as simply a synonym in that it is rarely used in isolation, but only in company with the common term.¹⁰ An example or two will suffice to make the meaning clear. The ordinary word for feast is *sosoka*, and it has an associate name *futai*; thus we get the compound term *sosoka futai*. Such an expression when used in ordinary speech carries more emphasis than the simple word *sosoka*. The organiser of a feast in making the opening speech will say, "*Arave sosoka futai foforoe meha*", "Here, if I may say so, (*foforoe*) is my feast". For sicknesses that are liable to recur at certain times of the year the word is *sau*. Its associate name is *tosi*; hence *sau-maea tosi-maea* 'ill-body sick-body'. The following is an example of its use: *karikara karu rauapo rapi sau-maea tosi-maea lei laipepea* - 'many village people are, I'm sorry to say (*rapi*), ill with the seasonal sickness'. A further example may be seen in the Oa-Laea myth (Oa-Laea 23g) where *fofofa* is used with *avoa* 'denial'.

In order to secure the required parallelism in the poetry, use is made of these parallel and associate names by putting in one line one of the pair of names, while the second goes into another. Thus in the opening stanza of the Oa-Laea chant (p.2), lines one and two go together in that they have both parallel (*Oa-Mula ... Oa-Kave*) and associate names (*eka ... paika*). Then it will be seen that the lines alternate, three and five being linked by the parallel names *Mori Ovaro ... Mori Meiro*, while four and six are similarly connected by *Ivo-mea ... Lavao-mea*. The stanza concludes with a pair of lines that are linked by *Moa ... Aisa*.

In the first of the Molala chants quoted above we get the parallel names which vary from the Oa-Laea myth in that they represent but one girl, *Ikoko-Avearo*, in successive lines:

Iri mari Ikoko ...
Iri mari Avearo ...

The Levao *apo isuta* in the Meavea Kivovia myth (p.145) shows some parallelism between lines two and four, but we also get the parallel form within the actual line in the third and fourth by the repeated *taviri* and *merava*. In the second line there is a parallelism in thought, though not in form, where *oa* 'father' is balanced by *atute* 'son'.

So that rhythm may be achieved, words are sometimes turned around or extra vowels added, as in Pipi Korovu's song recorded above. Another instance of this is seen in the Oa-Laea chant (pp.2-3), where we get *miri-a uri*. In ordinary speech this would be *miri uri* 'coastal language'. Yet another device for achieving rhythm is to break up a word, putting part in one portion of the line, part in another. We see this device in Eare's *ma isuta*, where the bird name *umapu* is separated into two parts by a repeated *lei*. This looks like an associate name form, but

actually *lei* is the causative 'make' that goes with *oai* 'fall'. In ordinary prose this would be *umapu lei oai vo meava roi* - 'will be in the state of making the owls fall'.

While there is no special poetic diction, some very strange forms are encountered in the poetry. Some of these stem from obsolete terms, such as *aua* 'coconut', seen in the Molala chant, a word encountered also in the clan name Aupi or Auma. The ordinary term for coconut is *la*. In a number of cases the songs preserve to some extent the dialect of their place of origin. Pipi Korovu's song, recorded above, is in the Western Elema language, Orokolo. Lou Umori's words in the Meavea Kivovia myth (p.145) suggest a Kaipi origin. Certainly in the dialects are to be found the sources for some of the associate names. Thus *futai*, the associate name for *sosoka* 'feast', is the ordinary word for feast in the Uaripi dialect spoken around Kerema Bay.

Elema music

In the traditional music the melody is generally undulating and descending in contour. The phrase is the basic unit of the melody and is concluded on the tonal base. The style is generally iterative, but slight variations may appear in a succeeding phrase. A shifting of the tonal base occasionally provides variety. The average vocal range lies between the *a* above the middle to the *G* below it. The melody is doubled by the men singing falsetto, or by the women's voices.

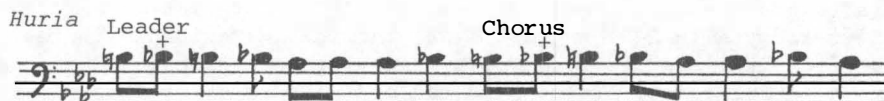
The scale system is characteristically a descending one, with the lowest note as the tone. Quarter tones are encountered, as is shown in the Huria, the song of the Aupi clan. The opening of this song is given below. The various songs range in scale from ditonic (*g e*) to tritonic, as in the Huria, and in the Molala chants. This may perhaps be described as the characteristic scale of the traditional music. I have, however, recorded songs which are pentatonic (*f e^b d c*) and (*e f[#] g a b*). The latter song, it may be noted, had an unusual melodic contour in that it began with the lowest note, the tone, then ascended, and finally returned to the tone as the stanza ended. One song that came to my notice had a heptatonic range. It began with (*e^b d d^b B^b A G*),¹¹ but when the chorus took up the theme the initial *e* of the song leader was not heard again; the upper note from then on was invariably *d*, thus making the scale hexatonic.

As has been already noted there is a close connection between the words and music. The melody lacks metrical structuring of its own; the note values are governed by the long and short syllables of the words being sung. From stanza to stanza the words of a song vary somewhat, and may sometimes be shorter than the rhythmic pattern requires. As already stated when considering the poetry, a syllable may be added to compensate. Some songs begin with a verbally meaningless *a-* or *e-*, sung in a descending glissando that compasses the range of notes used in the song. The Molala Harai chant is an example of this:



In one song, *Mirou*, which is associated with the first of the three myths here presented, there is an imitation of the call of the sea bird, the Grey Sand-piper, *Elailiri*, *Mirou*'s younger brother. Sometimes there is a spoken word during the brief interval between the stanzas, such as the name of the eponymous ancestor whose doings are celebrated in the song. In other songs, at a given point, the performers give a shout.

Singing is started by a *fara haro moravaita vita*, 'the Song Leader', who sings the first phrase and is then joined by the chorus.



The various songs show little tempo contrast, and may generally be described as *lento*; the metronomic figures range from 75 to 84. Certain songs have drum (*opa*) accompaniment, the drumming being usually monorhythmic, until the end of the stanza when the drum beat interval is halved; thus:



This is known as *opa aririsai*, as opposed to *opa toai*, which is to sound the regular monorhythmic beat. One well-known song, the *Evore*, begins and ends each stanza with a drum roll (*opa aririsai*), and during the latter part of each stanza the monorhythmic drumming is varied by what is called *opa sukasuka*, that is, two short beats followed by a long, so that the drumming is of this pattern:



The drum is made from one piece of timber, hollowed out and carved into an hour-glass shape. The *lumori* tree (*Pterocarpus indicus*) is esteemed for this purpose. One end is closed with the skin of the *ivuta*, an iguana. Any small holes that appear in the skin, such as result from damage from insects, are sealed with pellets of the congealed sap of the breadfruit tree (*lauka*). Nowadays chewing gum has been found to be effective for this purpose.

Where there is dancing with the singing, rattles fastened to the legs of the dancers provide a further accompaniment to mark the rhythm. These rattles are made from clusters of dried seeds, known as *harau*. Smaller ones that give a somewhat high pitched sound are called *harau kevere*, the lower pitched rattles are *harau ioruru*. The same terms, *kevere* and *ioruru*, are commonly used to describe human voices, the latter a bass, the former a treble or falsetto voice. A conch shell (*u*) is considered to have a *fi* (sound) which is *ioruru*. This was sounded at the singing of the *paraïsa*, the paean sung at the conclusion of a successful fighting foray. Otherwise it was not used with singing.

Another musical instrument was the flute (*mioho*). It had two or three finger holes, and was made from a slender kind of bamboo, known as *kika*. Hence the name sometimes given, *kika mioho*, but it also had another name used by the men, *karafefo*. The uninitiated boys, the women and girls were supposed to be in ignorance of how the sound was made. A man would ascend a coconut after dark, and stay there for a while blowing his flute. The men, if asked, would say that a bird was making the sound. In its use the flute was thus akin to the bull-roarer, which can hardly be classed as a musical instrument, although it was used to produce a sound.¹²

This brief introduction to Elema music may be concluded with a sample stanza of the Evore, set with the words which will be found on pp.83-84.

Drum

I - ke - vi - ri a ta i - va - ra vi - ta fe - a - re ō - -

A - ke - vi - ri a ta a - ea vi - ta fe - a - re ō - - -

Se - lo a - po ka - ra - i a - po O - a La - ea O - a Ta - i - ru ve

Mi - ri - sa mo - ra sa - ra mo - ra se - - i ma - vi - to - a

Êr - e o - ti i - a va - i se - se - va o - - fe - ro - vō - pe - ō

Se - i ma - vi - to - a kōu o - ti i - a - va - i se - se - va o fe - ro - vō -- pe o.

Pictorial art

Earlier a mention was made of the *maea isuta*, the exclamations made in moments of exaltation or excitement. The person uttering his *maea isuta* may be said to be identifying himself with his *ualare*, his clan ancestor. The honorific titles are based on a similar identification. Since all the elements of the traditional designs are formalised representations of the *ualare*, the ancestors and their associated totems, it could be said that the pictorial art is in effect unspoken *maea isuta*. Just as the *maea isuta* serves to identify the clan of the person uttering it, so anyone familiar with the elements of the designs (known as *foafoa*), would be able to identify the clan of the owner of the spear, club, paddle, belt, bark cloth perineal band, the mask, or whatever it was that was

decorated with these *foafoa*. There is thus a fundamental connection between Elema art and the mythology. The art is pictorial mythology.

It must, however, be said that the elements of the designs are not entirely exclusive. The same kind of thing is true also of the mythology, because identical, or very similar incidents occur in more than one myth. Such overlapping of design elements between clan and clan is not extensive. In any case, the clans concerned give different interpretations to what is really the same motif, and thus maintain a fictional distinction. Thus the Kaipi explain their dentate pattern as being rippled sand; to the Melaripi this is their meteor design. The wavy line signifies to the Savoripi the *makapi*, a water snake. To the Kaipi it represents the *mereka*, a creature found in the swamps. These overlapping design elements are usually border patterns, and thus do not unduly confuse the clan identification. A woman was thus able to recognise the *semese* mask that represented her dead, although the mask, having been made in secret, would not have been seen by her before the ceremonial descent from the men's house, the *elavo*.

The right to use clan designs followed the usual pattern of patrilineal inheritance. It was, however, permissible for a man to incorporate motifs from his mother's clan. Men who gained a reputation for artistic skill would be asked to work by others. In such a case the artist would use the designs of the clan of the person bespeaking the mask, the belt, or whatever the item might be. In return he would be fed as he worked, and if the project was a major one, a pig would be presented to him as a reward.

The human face or figure is the main theme of Elema art. Animals, fish, plants and celestial objects do occur, but they are often subordinate elements in the overall design. The face is usually depicted with a ferocious aspect, round staring eyes and wide open mouth showing a saw-edged row, or double row of teeth. The grotesque appearance of the face would seem to be derived from the traditional mode of facial decoration for war or for the dance. This varied from clan to clan. Blackening the forehead was a more general practice, and this is often depicted, surmounted by a dentate band that represents the headdress *lipu teai*, made from the long tail feathers of the cassowary, and formerly worn on fighting forays. Another traditional ornament that is often depicted is the *isave*, the crescent-shaped mother-of-pearl, worn on the chest.

The wooden plaques known as *hao* (or *hohao*, to use the Orolo term) were often made from canoe boards, the wood of which was light and easy to work. The surface was charred (*a itoreai*) to blacken it, and then the required design incised in low relief. The cut away portions revealed the light coloured wood, and this was painted white with lime (*oro*) mixed with coconut oil. Where red was required, the paint was made by mixing red clay (*faira* or *faiita*) with coconut oil. Other colours, used more rarely because their use depended on access to the raw materials, were various shades of slate-grey, obtained by powdering a kind of mud-stone, and a pink made from clay. From another kind of clay a yellow was obtained. Materials such as bark cloth, which could not be blackened by charring the surface, were painted black with a preparation of charcoal (*aro*) and coconut oil.

In illustrating these myths I have sought to conform to the spirit of the traditional Elema art. I was, of course, seeking to do what no Elema artist had ever been required to do - to illustrate a printed text. The presentation of these myths in book form is itself an innovation. Furthermore the tools and materials that I was using were quite different from those used by Elema artists. Nevertheless by a prolonged and close study of the examples of the former art that have come to my notice, I have, I believe, steeped myself sufficiently in the Elema tradition to be able to produce illustrations that have some affinity to

the spirit of the art. In order that readers may be able to assess how far I have succeeded, the frontispiece to this book reproduces an Elema carving made years ago by a Koaru villager. It represents the son of Oa-Laea, Molala Harai, the Morning Star, who is the hero of the Uaripi clan. A brief account of his exploits will be found in the first chapter of *Oa-Laea*.

NOTES TO INTRODUCTION

1. In their traditional culture the various local groups who may be termed 'subtribes', had not only differences of speech, but there were also certain cultural differences such as the shape and the significance of the *semese* (*hevehe*) mask.
2. See *Oral History* 8/8:107.
3. In the 1880s when the early missionaries of the London Missionary Society came to open up work amongst the Elema, they were faced with a number of dialects. One had to be chosen for literacy purposes. Toaripi was their choice because it was the dialect spoken by the largest and most enterprising group, who lived, moreover, in the vicinity of the first mission station. The three myths here presented are in Toaripi, although there are a few short passages in other dialects.
4. The themes are traditional, but it needs a good story teller to put flesh and blood on the dry bones of the story and breathe life into the characters. In more than one place in his *Drama of Orocolo*, F.E. Williams complains of the tedium of listening to these interminable stories. This was doubtless because they were told him in Pidgin Motu, and all he sought was the essentials of the story, rather than a story well told.
5. It was the custom when there was suitable opportunity to dramatise portions of the myths. In 1951 I saw one such production elaborately staged in Moveave Heavara, the occasion being the opening of a house there. It represented the closing episode of the myth of the Morning Star, the homecoming by canoe of Molala Harai with his wife and infant son, long after his tight-rope *paiva* had been severed. The village streets and the Kaurilavi *elavo* (men's house) formed the stage. The actors performed their parts with much verve, despite jostling by the crowd of enthusiastic spectators. The myth describes Molala's father, Oa-Kave, as throwing himself down onto the ground, rolling this way and that, bellowing out at the top of his voice, so overcome was he at the return of his long-lost son. That is just how the actor performed his part.
6. In the Oa-Laea myth as recorded here, Elailiri appears as a bird from the very beginning, although he converses like a human being. In another version that I encountered, Mirou makes a bird-like mask for his younger brother, thus enabling him to fly.
7. *Iri* = *Iri Vita* 'Interior Man', i.e. Molala Harai whose home was inland.
mari (Orocolo) = *mori* 'girl'; *avai* = *ovai* 'take'.
havui = *vuteai* 'deceive' *uai* = *oai* 'fall'.
8. This is in Orocolo, the Western Elema language.
va subject marker, which does not appear in Toaripi.
ma = (T) *mea* 'this'.

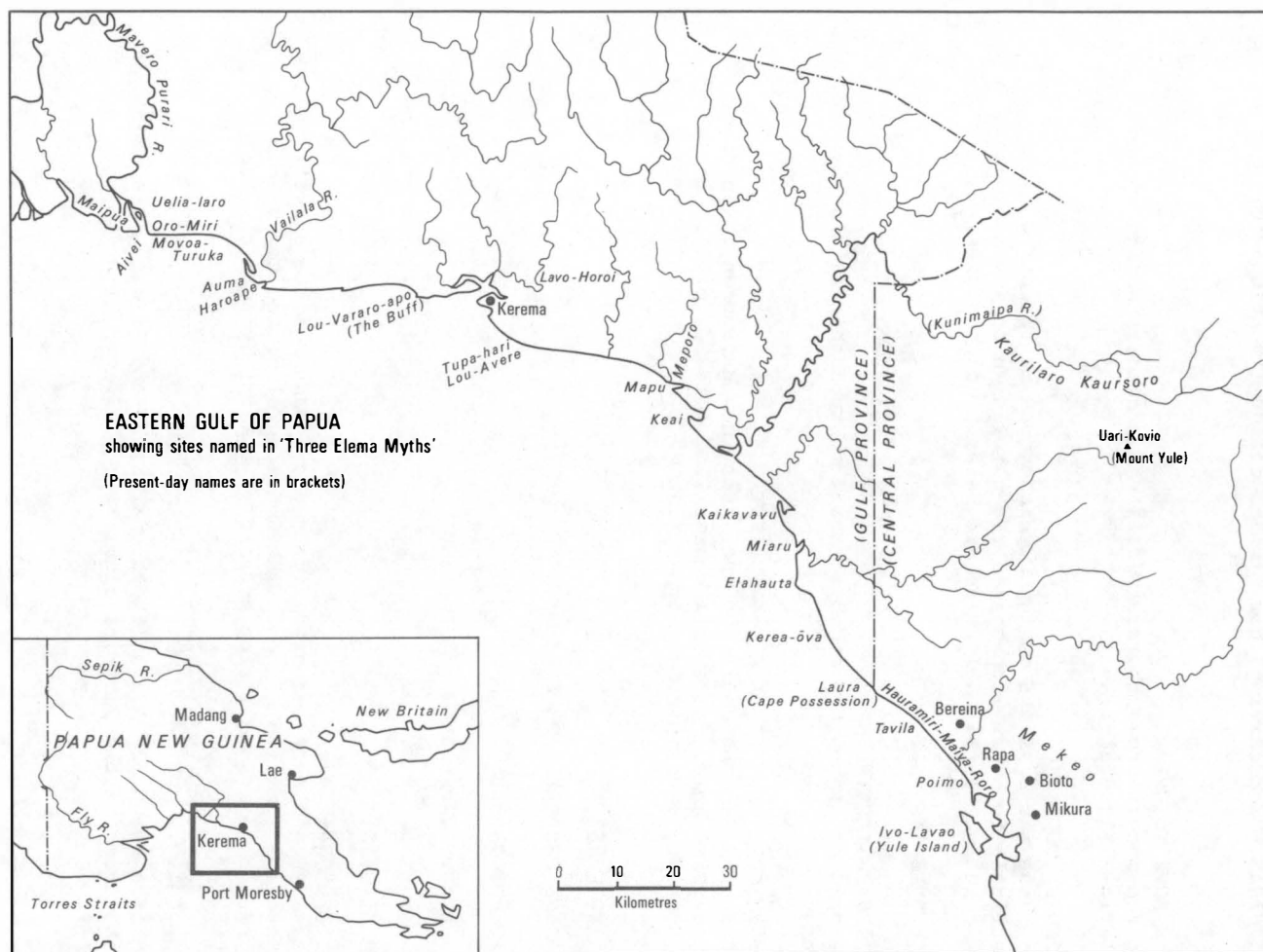
Hari vila = (T) *Fari vita* 'story man', i.e. a man of fame.
mea 'wind, air'.
helari 'to move around'.

9. *Ovaro-pero Meiro-pero* traditional Uaripi names for betel nuts.
tera elevated places in the swamps that can be used for planting coconuts or gardening.
aua 'coconut'; *kui* 'dwarf'; coconut palms grown inland do not reach the same height as those grown on the coast.
va = *voa* 'at, from'; *laveai loi* = *la isai roi* 'will go towards the sea'.
10. Some associate names (T. *itai o*) do have an independent meaning; e.g. *ape* which standing alone means 'mouth', but which also serves as an associate word for *uri* when it means 'language'. There is one pair of names that can be used reciprocally, i.e. *oro ... karo*, and also *karo ... oro*. (See *Oa-Laea*, note 17.)
11. The notes of music below the middle c are given in capitals.
12. Sir Maori Kiki, in his *Autobiography* p.15, says that bamboo flutes were played in the bush when the warriors were setting off on a fighting foray.

One other musical instrument may be mentioned, the Jew's-harp (*pipo*). This was made from a piece of the large-growing bamboo (*teto*). A short length of fine string was tied to the 'tongue' of the *pipo*. Jerky pulls on this string, with the *pipo* held between the teeth, resulted in twanging sounds. The *pipo* was really in the nature of a plaything; it was never used to accompany singing.



THIS BOOK IS DEDICATED TO THE ELEMA PEOPLE OF THE
 EASTERN GULF OF PAPUA FROM WHOM I LEARNT THESE THINGS



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MEAVEA CONFRONTS SAFARAKURUKURU

The wavy line in the base and lower left-hand margins represents *mereka*, a worm-like creature found in the swamps. It is a Kaipi totem. The dentates at the top and right-hand margins represent *miri soso* ('rippled sand'). Meavea is shown as a truncated figure to depict his boyish form.

DEATH TO THE MAIPUA

This incorporates both Kaipi and Savoripi designs. The dentates that form the right and left margins are again *miri soso* ('rippled sand'), a Kaipi motif. The top margin depicts *pevoa*, a shellfish which is a Kaipi totem. The central figure below the face of Meavea is Epe Savora (the iguana), the eponymous ancestor of the Savoripi clan. The central circular body design represents the *sare* ('sun'), a Savoripi totem; other parts of the body decoration represent clouds. The Savoripi have their traditional home in the sky.

OA-LAEA

A MYTH OF THE MELARIPI AND UARIPI CLANS

FOREWORD

This is perhaps the most popular of the Elema clan myths. The Melaripi and Uaripi clans with which it is associated are known amongst the Western Elema (Orokolo) as the Hurava and Kauri clans. Various versions of the myth are found all along the Elema coast. These differ considerably, although the basic outline of the story remains much the same. F.E. Williams in his *Drama of Orokolo* (1940:172-179), gives a fairly detailed version that he collected from a Western Elema informant. Holmes, an early missionary of the London Missionary Society, gives another somewhat briefer version in his *In primitive New Guinea* (1924:189-191). Williams also recounts how he saw in Karama village a dramatised version of the shooting and death of Oa-Laea (*Drama of Orokolo*, p.178, footnote).

Apart from some minor alterations and corrections, the version given here reproduces the Toaripi and English texts published for me by the Institute of Papua New Guinea Studies, Port Moresby, in 1977. It was one of the myths told me in Toaripi by my old friend Aisi Naime of Iokea in 1948. I wrote it down at his dictation and subsequently translated it into English. There were no tape recorders in those days. So that the flow of such narratives might not be impeded in the telling, I contrived a system of shorthand suitable for Toaripi. Nevertheless, owing to the length of the myth, we had to have several sessions. Aisi was a born storyteller; he did not merely tell the story, but from time to time he got up and acted it. Many years have passed since our sessions together, but the memory of them is still fresh in my mind.

Much later, in 1976, when I was living in Port Moresby, Ehari Lalore, also of Iokea, brought me another version of the myth. This he had carefully written out in Toaripi in the hope of publication. At his request I translated it into English. His version does not have quite the dramatic force of Aisi's story. Nevertheless Ehari introduces the characters with some detail, and makes clear how Oa-Laea and his two daughters came to settle on Yule Island, whereas in Aisi's version the story begins somewhat abruptly.

In preparing the 1977 publication of Oa-Laea, I took material from the opening pages of Ehari's version and added, or in some places substituted this for the beginning of Aisi's narrative. Chapter one is thus largely Ehari's contribution. From there on the story is in the main Aisi's narrative.

I had the assistance of the Rev. Forova Hui of Iokea in working out the final Toaripi text. A major variation encountered in the various versions known to me was the manner in which Oa-Laea's attempts as a sea monster to smash Mirou's canoe were thwarted. In Aisi's version it was Avearo who achieved this by releasing magic preparations into the sea. Other accounts, however, depicted Mirou as the champion in that he had charmed bundles of sago dropped into the water. As Oa-Laea devoured the sago he was impeded in his pursuit, so enabling

Mirou to bring his canoe safely to land at his Ovo-Faira beach. Both versions had much to commend them, so Forova and I worked out a compromise. In this compromise, which appeared in the 1977 publication and is reproduced here, Oa-Laea's attacks were warded off until Kerema was reached by Avearo's magic preparations. From there on it was Mirou who saved the canoe by his charmed sago. Although it lacks traditional justification, the compromise does heighten the excitement of the chase. Of the many readers of the thousand Toaripi copies of the 1977 Oa-Laea, not a single person to my knowledge voiced any criticism of our innovation.

The Oa-Laea myth, like other clan myths, has a parallel poetic version which forms the wording for the clan chant. It is appropriate that the Oa-Laea myth in prose should begin with some stanzas from the poetic version, numbered according to the corresponding chapters into which the prose version is divided.

OA-LAEA CHANT

1

Oa-Mula¹ ō miro eka² leipe ō,
Oa-Kave¹ ō leleva paika² leipe ō;
Mori Ovaro³ la laroŋvi,
Mileri Ikui-apo ve Ivo-mea⁴ isaupe ō;
Mori Meiro³ la laroŋvi,
Mileri Ikui-apo ve Lavao-mea⁴ isaupe ō;
Moa-kaika⁵ ita isaupe ō,
Aisa-kaika⁵ ita isaupe ō.

Mori Ovaro miria-uri⁶ ovi helori,
Lalae⁷ uri leipe ō;
Mori Meiro sara-ape⁶ ovi helori,
Teraura⁷ ape leipe ō.

2

Mirou ve lalapero⁸ Elailiri ikomeiri,⁹
Meiri toarai laveailave,
Tape ve seapero⁸ Kaurairiri
Mako taura taura⁹ toarai laveailave.

Avearo Lalae mori ve Leleva tola,¹⁰
Tola oreai lavailave;
Ikuku Teraura mori ve Heava tola¹⁰
Oreai lavailave.

Avearo¹⁰ Lalae mori ve miria uria
Elailiri Mirou oavia lavailava;¹¹
Ikuku¹⁰ Teraura mori ve sara uria
Kaurairiri¹¹ aikeia ovia lavailava.

Elailiri kekekeke¹²
Kaurairiri kekekeke,
Mirou oavia lavailava,¹¹
Taura lavailava.

1

Sick with sorrow Sire Mula,
 Ill with heartache Sire Kave,
 Led his daughter maid Ovaro
 Coastwards to ancestor Ikui's Ivo Island,
 Took his daughter the maid Meiro
 Beachwards to ancestor Ikui's Lavao Land.
 He set off seawards Moa staff in hand,
 He set off coastwards Aisa stave in hand.

Maiden Ovaro changed her Miria language
 Came to speak in Lalae speech;
 Maiden Meiro turned her Sara parlance
 Came to talk in Teraura tongue.

2

The wings of Elailiri
 Bear away Mirou's love charms;
 By the wings of Kaurairiri
 Are Tape's love charms borne.

Alighting upon the Leleva tree
 Of Avearo, Lalae maiden;
 Perching on the Heava tree
 Of Ikuku, Teraura maiden.

From the tongue of Avearo, Lalae maiden,
 A greeting to Mirou to go by Elailiri;
 From the tongue of Ikuku, Teraura maiden,
 A loving word to her betrothed to go by Kaurairiri.

Off goes Elailiri to Mirou;
 Chirping the word of greeting;
 Away goes Kaurairiri homewards,
 Chirping the loving word.

OA-LAEA

1

(1a) *Oa-Laea ve rare kofa Oa-Muvurapo reha, aea areve peiape oti kofa Uari*
 Oa-Laea's name true Oa-Muvurapo that, and his dwelt place true Uari
*aite Kovio aite*¹³ *voa. Are atutemori oroisoria, atute farakeka aea marisa*
 rear Kovio rear at. He children three, son one and daughters
*orakoria. Atute ve rare Molala,*¹⁴ *marisa oraka Ovaro auka Meito ia.*
 two. Son's name Molala, daughters two Ovaro pair Meito with.

Oa-Laea's true name was Oa-Muvurapo, and his real place was in the hinterland of Mount Uari-Kovio. He had three children, one son and two daughters. Molala was the name of the son, the two daughters were Ovaro and Meito.

(1b) *Atutemori asi asi rovaea leiape soa, oa siahua hea*
 Children grew grew big were-becoming time, father magic-powers some

atute la satiriaraiape, lareva aeata maealolo ita. Lea siahu hariaharia
 son - used-to-teach, good also bad with. That power various
 miaraiape etau voa atute ve haikakare etau ua-tola. Soka aite lea
 given things among son's desiring thing love-magic. Well after those
 siahu foromai la toarōrisa makuri voa lei vovo mei vei etau rovaea kofa rare
 powers all - change life in make -- be to thing big very name
 paiva.¹⁵ Are lea paiva la ovi miri soasoa voa sariva mora pasoa leiape
 liana. He that liana - got coast places to journey foot light was-making
 areve ua-tola va siahu la seseōvai vei.
 his love - magic-power - test to.

During the time when the children were growing up, their father used to instruct his son in magic practices, both good and bad magic. Of these various kinds of magic passed on to him the one the son desired most was love magic. Last of all there was that most important thing called paiva - the tightrope liana. With this he was able to travel quickly to the coastal villages to try out his love magic.

(lc) Oa ve ovoro fi ita atute Molala la mō- feare moipe, Arave haikakare
 Father's counsel cry with son Molala - this like said, My beloved
 atute farakeka e, mea Uari aite Kovio aite Kaurilaro Kaurisoro¹⁶ oti savori
 son one o, this Uari rear Kovio rear Kaurilaro Kaurisoro place long
 aeata pisasa rovaea kofa. A arave o la aeata safu la mapi sukaererea
 also wide big true. You my word - also taboo - listen believe
 meita, a makuri lareva, oa feare meme oasora leiti roi. Soka ave paiva
 be-if, you life good, father like be elder become will. Well your liana
 toai haikaeaita soa Ovo-miri Faira-miri¹⁷ Eau-Hovoa Sisa-Faro, ua-hera
 hurl desiring time Blood-beach Red-beach Eau-Hovoa Sisa-Faro, women-pretty
 mori-hera, Oro-hiai Karo-hiai voa roroaita reha; Moro-Mavu Hauvu-Hiviri
 girl-pretty, Oro under Karo under at are that; Moro-Mavu Hauvu-Hiviri
 Evei-ape Poepei-ape voa reha.¹⁷ Ave paiva lōvoa paraeai peava. A mōvoa
 Evei-mouth Poepei-mouth at that. Your liana there loose always. You here
 levi paraeai, ipi mea Miaru-poe Oroti-poe Hola-iri Pose-iri¹⁸
 do-not loose, because this Miaru-bank Oroti-bank Hola-inside Pose-inside
 Ovaro auka Meito ita, ave loamori oraka ve kerorita oti, eve fareho
 Ovaro pair Meito with, your sisters two's roaming place, your together
 asōpe mea sauka Mao-iri Aisa-iri meha.
 grew-up soil mud Mao-inside Aisa-inside this.

His father, however, entreated him, "My dear and only son," he said, "this Uari-Kovio hinterland behind Mount Yule, this Kaurilaro Kaurisoro is a spacious region both in its length and breadth. If you attend to my words and observe my taboos, you will have a good life and like me, your father, you will live to a ripe old age. When you desire to hurl out your liana tightrope, do so in the direction of the red-sunset shore, Ovovo-miri Faira-miri, where live those charming girls Eau-Hovoa Sisa-Faro under the Oro Hibiscus and the Karo trees, or to the Moro-Mavu girls in the Hauvu-Hiviri land at the mouth of the Evei-Poe river. Always let your tightrope liana go in that direction; never send it out here, because this Miaru-Oroti river bank, amid the Hola-Pose reeds and rushes is where your

two sisters Ovaro and Meito roam. It is the mud and soil under the Moa-Aisa trees where you have all grown up together."

(1d) *Soka Molala paiva paraea paraea sariva lei lei, areve leiape mai*
Well Molala liana loosed loosed journey made made, his was-doing ways
hariaharia lea ve eite laua haria, aea mōvoa moita usoso kao. O harua
different that's actually talk another, and here tell equal not. Word short
meha: omopa soa Molala oa ve ovoro la mapaiape, a-, aite voa are
this: first time Molala father's counsel - was listening, but later on he
Ovaro Meito la elore mai moupa leiape. Lei lei fari soa
Ovaro Meito - own way sexual-intercourse was-having. Had had story time
savori lei pisiri lei pe soa, oa maeamariti lei, are haiiri ovi lea oti
long did openly became time, father shame had, he mind got that place
kiripi soeai haikaeōpe.
leave run-away desired.

The journeys that Molala made by means of his tightrope liana, and his various adventures form another story that cannot be told here. Let it suffice to say that although for a while Molala listened to what his father had said to him, eventually he began secretly to behave badly towards his sisters Ovaro and Meito. This went on and on until the story of his misdoings became so widely known that his father in his shame determined to leave the place.

(1e) *Oa arero mōfeare moipe, A auka mai soa haria. Mea*
Father him this-like said, You - ways occasion different. This
Tera-Pulo¹⁹ a ovaia. Ave kaiae vei ara mea oti kiripi soeai roi,
Tera-Pulo you have. Your evil because I this place leave run-away shall,
ipi a araro o oita ovitao.
- you me words saying as-though.

"Molala", said his father, "your evil ways are really shocking. I am going to leave this place on account of your evil doings, as though you had quarrelled with me."

(1f) *Oa-Muvurapo ta Kaurilaro Kaurisoro kiripi, marisa oraka Ovaro auka*
Oa-Muvurapo also Kaurilaro Kaurisoro left, daughters two Ovaro pair
Meito ita lariōvi, sariva maea lei au isaipe. Are sariva lei
Meito with led, journey set off simply went-coastwards. He journey made
pavai oti eava isei isei Mekeo voa au forerōpe.
dwelling place was-looking out went went-coastwards Mekeo in - arrived.
Mekeo voa iavi, mea ōpōpe soa are isei, Bereina voa iavōpe.
Mekeo in lay-down, time began time he went-coastwards, Bereina at lay-down.
Mea ōpōpe voa are isei, meafautu sare mea viriviri mai rare
Time began at he went-coastwards, afternoon sun time dusk river name
Poimo are lōvoa karu rare Ume²⁰ sukaeaita reha.
Poimo he there man name Ume met then.

Leaving behind the Kaurilaro Kaurisoro region Papa Muvurapo set off in the direction of the coast, taking with him his two daughters, Ovaro and Meito. On the journey he kept a lookout for a place to settle, until eventually he arrived

in Mekeo. There he spent a night. Early next morning he made his way to Bereina where he passed the night. Early in the morning he continued his journey to the coast, and then in the late afternoon, towards dusk, he arrived at a river called Poimo. There he met a man Ume by name.

(1g) Are Ume sukæōpe soa, areve o arero mōfeare moipe, Ave rare leisa?
He Ume met time, his word to-him this said, Your name who?

Soka Ume arero mōfeare moipe, Moraitai e, ara ita Ume.

Well Ume to-him this said, Friend o, I - Ume.

Oa-Muvurapo areve tava o arero mōfeare moipe, Arave rare Oa-Muvurapo.

Oa-Muvurapo his answer word to-him this-like said, My name Oa-Muvurapo.

Lea a lea' sa sapea?

That fire how is burning?

Ume ve o mōfeare, Arave karikara reha. Lei a levei?

Ume's word this-like, My village that. Do you what-about?

Ara lea firu haikaeaipea. Ara vevere lōvoa ufai roi. Iso ara
I that island am-desiring. I tomorrow there cross-over shall. Today I

mōvoa iavai roi. Lōvoa karu ia?

here let-down shall. There people with?

A, mileri Ikuiapo²¹ aea arave marehari Naime²¹ ita ereuka

Yes, grandfather Ikuiapo and my younger-brother Naime also they-two

lōvoa. Ara Haura-miri voa mora kerori vovo mea.

there. I Straight-beach on walk about - am-being.

On meeting the man, Papa Muvurapo asked him his name.

"Friend, my name is Ume," was the man's reply.

Papa Muvurapo in his turn told the man his own name. "What fire is that," he continued, "burning over there?"

"That is my village," said Ume. "Why do you ask?"

"That island is the place I am after. I'll cross over there tomorrow.

Tonight I'll stay here. Is there anyone there?" he added.

"Yes," replied Ume, "grandfather Ikuiapo and my young brother Naime are there. I'm myself having a stroll along Haura beach."

(1h) Soka Oa-Muvurapo marisa oraka ita lōvoa iroropōpe reha. Mea ōpōpe

Well Oa-Muvurapo daughters two also there lay-down that. Time began

soa ere itei te au ufōpe, ufi mileri Ikuiapo auka
time they arose went - crossed-over, crossing-over grandfather Ikuiapo pair

Naime sukæōpe reha. Mileri Ikuiapo aeata Ume auka Naime ita ve
Naime met that. Grandfather Ikuiapo and-also Ume pair Naime also 's

karikara lea Ivo-firu Lavao-firu voa. Soka areve lalasi o lea
village that Ivo-island Lavao-island on. Well his question word those

papukoru la mei mō ōpe, Ara ta e ita mōvoa pavaita leafeare, pepe
owners to spoke this said, I also you with here live how-about, until

mōvoa opai roi?

here die shall?

Papa Muvurapo and his two daughters spent the night at the river, and early next morning they got up and went across to the island. There they met grandfather

Ikuiapo and Naime. The village of grandfather Ikuiapo, Ume and Naime was on that Ivo-Lavao Island. He asked the owners for permission to stay saying, "How about my living here with you, and so continuing until I die?"

(li) *Moraitai e, lareva; aita ave rare leisa?*

Friend O, good; however your name who?

Soka Oa-Muvurapo are rare milafukaita reha. Are areve rare mifoapi o
Well Oa-Muvurapo he name was-concealing that. He his name changed word

mōri moiye, Arave rare Oa-Laea Oa-Tairu.
this said, My name Oa-Laea Oa-Tairu.

Ave marisa oraka ve rare leisa?
Your daughters two 's names who?

Are marisa oraka ta rare haria mifoapi mō ōpe, Arave marisa ve
He daughters two also names different changed this said, My daughters'

*rare Avearo auka Ikoko ia.*²²
names Avearo pair Ikoko with.

"That's all right, friend. But what is your name?"

Whereupon Papa Muvurapo concealed his real name. He changed his name and said that Oa-Laea Oa-Tairu was his name.

"What are the names of your two daughters?" was the next question.

He made also changes to his daughters' names. "My two daughters are called Avearo and Ikoko," said he.

(lj) *Lōfeare lei are marisa oraka ita lōvoa pavōpe, pepe karu ve*
That-like did he daughters two with there dwelt, until people's

seseōvai are marisa oraka ita lea firu karu, a-, eite ere lea
judgement he daughters two with that island people, but actually they that
oti karu kao, oti haria mea haria karu sa fauka koti lea
place people not, place different land different people by descended came that
firu voa pavōpe.
island on dwelt.

So it came about that he and his two daughters settled there, and people came to regard them as a family who belonged to the island. Actually they did not really belong there, but were strangers who had migrated to the island.

(lk) *Soa savori feare leipe aite voa, atute Molala are fari karu hea*
Time long like passed afterwards at, son Molala he story people some

voa mapōpe Ivo-firu Lavao-firu voa karu aea marisa oraka ita lōvoa
from heard Ivo-island Lavao-island on person a daughters two with there
pea vovea, are oa vei eli eli sora leipe aite voa. Soka
stay always, he father for searched searched became tired afterwards -. Well
are fari mapi sariva leipe tete Ivo-firu Lavao-firu voa forerōpe.
he story heard journey made as-far-as Ivo-island Lavao-island at arrived.

Are marisa oraka sukaeōpe soa, oa uvi voa aiseseiape. Lea soa marisa
He girls two met time, father house in was-sitting. That time girls
oraka ore leipe mea Molala. Are ereukaro lalasi leipe, Eukave oa
two knowledge had this Molala. He them-two question put, Your-two father

rare leisa? Ereuka mō ōpe, Oa-Laea.
name who? They-two this said, Oa-Laea.

Eventually his son Molala heard from some people the news that a person with two daughters was living on Ivo-Lavao Island. This was after he had made exhaustive enquiries as to the whereabouts of his father. On hearing this news, Molala set off and in due course arrived at Ivo-Lavao Island. When he met the two girls, his father was sitting in the house. The girls recognised their brother. He questioned them, "What is your father's name?" "Papa Laea," they replied.

(11) A-, eukave rare leisa auka lei ia? Ereuka mō ōpe, Elaka
But, your-two names who pair making with? They-two this said, We-two

Avearo auka Ikoko ia.
Avearo pair Ikoko with.

Are mō ōpe, Eukave soso Ovaro auka Meito ita feare, o ape ta
He this said, Your-two faces Ovaro pair Meito with like, word mouth also
usoso ereuka feare, arave uarosua oraka kofa feare.
same they-two like, my sisters two true like.

Ereuka mō ōpe, Kao. Ereuka Kauri-ipi Pirivi-ipi marisa oraka:
They-two this said, No. They-two Kauri-below Pirivi-below girls two:

oti Moa-uru Aisa-uru aieri laea reha. Elaka ta haria. Elakave
place Moa-dark Aisa-dark covered is that. We-two also different. Our-two

maea foa-maea karoro-maea, Ivo-firu Lavao-firu marisa oraka;
bodies pattern-bodies design-bodies, Ivo-island Lavao-island girls two;

elaka ta haria. A-, ereuka uru-mae kopa-mae marisa oraka.²³
we-two also different. But, they-two uru-skirt kopa-skirt girls two.

Soka are kerori eli vovo au isaiepe.
Well he turned searching -- - went-west.

"And what are your names?" "We are Avearo and Ikoko," was their answer.

"You look just like Ovaro and Meito, my very own sisters, and you both talk just like them," said Molala.

"No!" was their reply. "Your sisters are a couple of girls of the eastern horizon whose place is under the shade of the Moa-Aisa trees. We are quite different, for our bodies are tattooed. We are a pair of Ivo-Lavao Island girls, and are quite different from the two mini-skirted girls you are talking about."

At these words Molala turned back and continued his search as he went along westwards.

2

(2a) Ereita faitora mea laua vao Oa-Laea Oa-Tairu Ivo-firu Lavao-firu vao
We now this talk in Oa-Laea Oa-Tairu Ivo-island Lavao-island on

kiripi, Mirou Tapeapo²⁴ vei laua sukavai roi. Mirou are Movoa-miri
leave, Mirou Tapeapo about talk make shall. Mirou he Movoa-beach

Turuka-miri²⁵ vao pea asōpe heavita lareva. Are soasoa Movoa-miri
Turuka-beach on lived grew-up man good. He times Movoa-beach

Turuka-miri vao isei forerai ape soa vao areve tivi oroti rauapo toaiape.
Turuka-beach to went used-to appear time at his work canoe many was-making.

Tete are ua laeai haikaeōpe soa, are areve meu karu Elailiri²⁶ ita
 Until he woman marry desired time, he his message man Elailiri with
 laua sukōvi mō ōpe, A maea lei fufuka miri poe karikara karikara voa
 talk had this said, You set off fly beach edge villages villages upon
 kaiopi eava vovo keikei te Ivo-firu Lavao-firu²⁷ voa seraia.
 look-down see -- keep-going-east up-to Ivo-island Lavao-island at stop.
 Lōvoa ofae eava vovo meava, ua lareva aea ara vei eli eavaia,
 There continue looking - be-moving, woman good a I for seek look,
 lareva fareho aeata maeahoa-eka morihōva eavaita soa a kerori
 good together and-also very-beautiful young woman seeing time you return
 koti, ara mai etau itapi au kawai roi.
 come, I hand thing send - go-eastwards will.

We now turn our story from Papa Laea-Tairu on Ivo-Lavao Island to talk of Mirou Tapeapo. Mirou was a fine looking man who lived on the Movoa-Turuka coast, the place where he had grown up. Whenever he came out onto his Movoa-Turuka beach he would busy himself making one canoe after another. Eventually, as he was wishing to get a wife, he had a talk with his messenger, the sea bird, Elailiri. "You go along over the villages," he said, "and keep a lookout as far as Ivo-Lavao Island. Finish your journey there. All along the way see if you can find a nice wife for me, one that is good and also very beautiful, and then come back and I'll send along a bethrothal gift."

(2b) Soka Elailiri Mirou sa moipe lōfeare eavo vovo keikei
 Well Elailiri Mirou by said that-like looking -- went-went-eastward
 karikara haroharo, Iare-Kariki,²⁸ Levo-Lavau, Kaipi-Melaripi, Moripi-Toaripi,
 village centres, Iare-Kariki, Levo-Lavau, Kaipi-Melaripi, Moripi-Toaripi,
 Favu-Sepoe voa lōri fofoisō vovo kotikoti, tete Maiva-Roro²⁸ voa forerōpe.
 Favu-Sepoe into thus stared -- came-came, until Maiva-Roro at arrived.
 Lōvoa ufa Ivo-firu Lavao-firu voa eavōpe soa, are soa
 There crossed-over Ivo-island Lavao-island to saw time, he occasion
 haria marisahōva oraka la eavōpe, maeahoahoa-ka foa-maea
 different young-women two - saw, very-beautiful pattern-bodies
 karoro-maea, eva-maea misoso-maea²⁹ uka lōri auka meiape
 design-bodies, ornaments-bodies valuables-body decorated that-like pair were
 la eavōpe. Soka Elailiri lōfeare eavōpe soa, are hailareva foromai lei
 - saw. Well Elailiri that-like saw time, he joy all became
 mō ōpe, Mirou ve ua kofa mōvoa eovi sukaeaiti meha. Soka are sariva maea
 this said, Mirou's wife true here see meet this. Well he journey set
 lei ata kerori iti Mirou tai au isaiepe.
 off again turned came Mirou to - went-westwards.

Elailiri set off just as Mirou had said, and looked into the various villages as he flew along, the villages of the Iare-Kariki, the Levo-Lavau, the Kaipi-Melaripi, the Moripi-Toaripi, and the Favu-Sepoe. He continued his search until he arrived at the Maiva-Roro villages. Then crossing over to Ivo-Lavao Island to have a look there also, he set eyes on two most beautiful maidens with tattooed bodies and decked with ornaments. On seeing them, Elailiri was overcome with joy and said, "Now I've met up here with a really proper wife for Mirou." So saying, he set off on the return journey westwards back to Mirou.

(2c) Elailiri isei Mirou tai forerōpe soa, Mirou arero sukaea o lareva
 Elailiri went-west Mirou to appeared time, Mirou him met word good
 a' maeati mō ōpe, Moraitai leafeare, elaka lareva ei? Ave eapo
 said praised this said, Friend how, we-two good eh? Your please
 sariva laua sukōvi elaka aura mapai. Elailiri sariva karikara haroharo voa
 journey talk make we-two - listen. Elailiri journey village centres upon
 kei Ivo-firu Lavao-firu voa ua eavōpe oti voa seraibe fari
 went-east Ivo-island Lavao-island on woman saw place at turned-back story
 la au sukavōpe.
 - - told.

When Elailiri got back there was a welcome from Mirou who greeted him with the words, "How did it go, my friend? Are we in luck? Tell us about your journey so that we can hear it." Thereupon Elailiri described his journey over the various villages until on Ivo-Lavao Island he had found the wife for whom he was seeking, and so returned.

(2d) Sukōvi are mō ōpe, Kake e, ave ua kofa elaka lōvoa ovai roi,
 Talk-made he this said, Friend o, your wife true we-two there get will,
 ipi lea marisa oraka mea otioti ve marisa marisa-siare fefeare
 because those girls two these places of girls girls-teenage like
 kasirau. Ereuka foromai maeahoahoa-ka kofa, foa-maea karoro-maea,
 not-at-all. They-two altogether very-beautiful true, pattern-body design-body,
 eva-maea misoso-maea uka auka lōri kerori vovea.
 ornaments-body valuables-body decorated pair thus go-about always.

Mirou tava o mōfeare moipe, Marehari seika mori lareva ōvu ve
 Mirou answer word this-like said, Young-brother small girl good female's
 rare leisa?
 name who?

Soka Elailiri ve o mōfeare, Mori rare Avearo.
 Well Elailiri's word this-like, Girl name Avearo.

"Mirou," said he, "there's where we'll get a really proper wife for you. Those two girls are quite different from the ones that are around here. They are extremely beautiful with tattooed bodies, and they go around decked with ornaments."

"Young brother," asked Mirou, "what is the name of the more attractive girl?"
 Whereupon Elailiri said, "The girl whose name is Avearo."

(2e) Mirou tava o mōri moipe, Sio! Marehari seika e, ara leafeare
 Mirou answer word said, Alas! Young-brother small o, I how
 lea ua la ofae eavai roi? Ara sa teraita maea ta haria, ipi ara
 that woman - see shall? I by going body - different, because I
 karu eavia. Arave maea pasou, ave maea pasoa ipi a ori eavia.
 man - My body heavy, your body light because you bird.

Aite Mirou arero o mōfeare moipe, A vevere terait' oria, arave
 Next Mirou to-him word this-like said, You tomorrow go if, my
 mea lalasi o Avearo la aura moi.
 this question word Avearo - - say.

"Oh dear me!" exclaimed Mirou. "How am I to see that girl? The way I get about, young brother, is different from the way you travel. Being a man, my body is heavy. Your body is light because you are a bird."

Then Mirou said to him, "If you go tomorrow, put the question to Avearo on my behalf."

(2f) *Mea opope soa Elailiri itei soeope reha. Soea vo kei*
Time began time Elailiri arose ran that. Running - went-south-east

Lavao vao Avearo ve uvi maria tola vao avope, lea tola ve rare Leleva-
Lavao on Avearo's house outside tree on sat down, that tree's name Leleva-
*tola Heava-tola;*³⁰ *Avearo ve uvi maria tola ve rare reha.*
tree Heava-tree; Avearo's house outside tree's name that.

Soka lea soa kofa vao Avearo pisiri vao foreri ma hivai vei au
Well that time true at Avearo outside to appeared water draw to -

kavope. Avearo Elailiri ve mora titiviri la mapi, aiterori a' mofeare
went-east. Avearo Elailiri's foot patter - heard, turned around this-like
moipe, A ita heavita rare eapo leisa?
said, You with man name may-I-ask who?

In the early morning Elailiri got up and away he flew. He made his way to Ivo-Lavao Island, and alighted on the tree outside Avearo's house; the name of that tree was Leleva-Heava. That was the name of the tree outside Avearo's house.

At that very moment Avearo chanced to appear outside on her way to draw water. Hearing the pitter-patter of Elailiri's feet, Avearo turned round and said, "What is your name, may I ask?"

(2g) *Ara ita Elailiri.*
I with Elailiri.

A arave aite vao kotipeta ipi levea?
You my behind at are-coming because why?

Ara arave paua sa Mirou sa moia o ara omoi vei kotita meha.
I my elder-brother by Mirou by has-said word I say to come this.

Ave paua Mirou leavoa?
Your elder-brother Mirou where?

Arave paua Mirou Aivei-ape Poipei-ape vao pea vovea. Mirou
My elder-brother Mirou Aivei-mouth Poipei-mouth at lives always. Mirou

aro haikaeaipea.
you is-desiring.

"I am Elailiri."

"Why are you coming after me?"

"I have come to give you a message from my elder brother Mirou."

"Where is your elder brother Mirou?"

"My elder brother, Mirou, lives at the mouth of the Aivei-Poipei River. Mirou feels a desire for you."

(2h) *Mirou leafeare karu? Ara Mirou ore kao. Mirou ve maea ita soso ita*
Mirou how-like person? I Mirou know not. Mirou's body with face with
ara haveva. Are ta arave maea ita soso ita Mirou sa eovi ore leiti
I ignorant. He also my body with face with Mirou by see knowledge has

sore; lōfeare vei ara Mirou horahora leipea. Are araro hai leafeare never: that-like for I Mirou uncertain am-being. He me mind how

kaeaita?
desires?

Elailiri mō ōpe, Ara sa satiriaraita.
Elailiri this said, I by taught.

Aita Mirou ve o lekōru? Areve haiiri leafeare leiti vei?
Well Mirou's word what? His mind how do to?

Elailiri tava o mōfeare moipe, Mirou aro ua vei laeai haikaeaita.
Elailiri answer word this-like said, Mirou you wife for marry desires.

Mirou sa araro Elailiri la moia o meha, are aro haikaeaipea.
Mirou by me Elailiri - said word this, he you is-desiring.

Avearo tava o Elailiri la mōfeare moipe, Ara ta hai la kaeaipea;
Avearo answer word Elailiri - this-like said, I also mind - am-desiring;

etau farakeka, ara Mirou ore kasirau. Aite soa voa Mirou sa mōvoa
thing one, I Mirou know not-at-all. Next time at Mirou by here

foreraita soa, ara hai au kaeai roi.
appearing time, I mind - desire shall.

"What sort of a person is Mirou? I have no knowledge of him. I don't know what he is like, or how he looks. Mirou also has never seen nor come to know what I am like or how I look. That's why it is that I am uncertain about him. How is it that he feels a desire for me?"

"I am the one who told him about you," said Elailiri.

"Well, what did he say? What does he plan to do?"

"Mirou wishes to marry you," was Elailiri's reply. "This is what Mirou said to me, Elailiri, that he feels a desire for you."

"I too am willing," was Avearo's answer to Elailiri, "but there is this one thing, I have not made Mirou's acquaintance. Later on when Mirou puts in an appearance here, I'll be willing."

(2i) Avearo ve o mapi roroka leipe lea soa voa Elailiri fufuka soeōpe.
Avearo's word listened finish made that time at Elailiri flew ran.

Soea vo iti sokoti Mirou tai foreri mōfeare moipe, Ave fari ara
Running came running-came Mirou to appeared this-like said, Your story I

Avearo la moia soa, are kakeva leitita. A-, are mō arita, Etau farakeka
Avearo - told time, she willing was. But, she this said, Thing one

ara arero haveva. Eite are etakofa haikaeaita.
I him ignorant. Actually she truly was-willing.

Soka Mirou hailareva lei maea fareōvi Elailiri la mō ōpe, Faitora au
Well Mirou happy was body removed Elailiri to this said, Now simply
taia. Ara Lalapero Seapero karoro sari ao.³¹ Meafautu a ovi maea au
wait. I Lalapero Seapero design carve first. Afternoon you take set -
leitia, arave lea mai etau Avearo kofa la miaraia.
off, my that hand thing Avearo herself to give.

When Elailiri had finished listening to what Avearo had to say away he flew. He came with all speed and with these words appeared to Mirou, "When I told Avearo the news about you, she expressed a willingness. There is one thing

however, she has not made your acquaintance. Actually, she is in fact willing."

Mirou, overcome with joy, said to Elailiri, "Now you just wait; I'll carve the clan design on my Lalapero-Seapero betel nuts. This afternoon you take them and off you go and give to Avearo herself my token of love."

(2j) Aite voa Mirou areve Oro-fare Karo-fare, Lalapero-Seapero ovi lea ori
After - Mirou his Oro-fruit Karo-fruit, Lalapero-Seapero got that bird
Elailiri ve avako voa vitei, arero ua vei itapi maea leipe. Elailiri eite
Elailiri's wings on tied, him wife for sent set off. Elailiri actually
ori rare Kekekeke.³²
bird name Kekekeke.

Soka Elailiri fufuka sariva maea ata au leipe. Karikara haroharo irave
Well Elailiri flew journey set again - off. Village centres lads
eovi haihava lei, kei oalou la ori ve maea fere koa avako voa
saw wondered, went-in parents - bird's body betel nut pepper wings on
eavai laua haihava ita sukavaipe soa, karu sora ere ore lea Mirou ve
saw talk wonder with was-talking time, people mature they knew that Mirou's
meu ori Elailiri, ipi ere omopa soa voa lōfeare ua ve eli
messenger bird Elailiri, because they previous time in that-like wife's search
fari ore. Leavei ere ore Elailiri Mirou ve ua ve mai etau ovi la
story knew. Thus they knew Elailiri Mirou's wife's hand thing taking -
kavai reha.
going-eastwards that.

Later on Mirou got together Oro-Karo fruit, that is to say his pepper and his Lalapero-Seapero betel nuts. Elailiri was in fact a sea bird, known as Kekekeke. So Mirou fastened his pepper and betel nuts to Elailiri's wings and sent him off with them to his prospective wife.

Then Elailiri again flew off on his journey. The village lads in the various places on the way were astonished at the sight of a bird having betel nut and pepper tied to his wings, and in their wonder told their parents about it. The grown-ups, however, knew that Elailiri was Mirou's messenger bird, because earlier on they had heard of his search for a wife. Consequently they realised that Elailiri was on his way eastwards taking with him Mirou's betrothal gift.

(2k) Elailiri lōfeare sariva lei tetete marisa oraka oa ita ve Ivo-
Elailiri that-like journey made until girls two father with 's Ivo-
firu Lavao-firu voa au forerōpe. Are fufuka te Leleva-tola Heava-tola
island Lavao-island on - arrived. He flew went Leleva-tree Heava-tree
voa au avōpe. Lea soa oa uvi iri voa, moriapo ta uvi voa,
on - sat-down. That time father house inside, elder-sister also house inside,
morōvu seika Ikoko haria sa ori la eovi haihava leipe ipi oro etau
younger-sister small Ikoko only by bird - saw wondered because lime things
ori sa avako voa vitei fufuka ita avōpe eavia. Si kao Ikoko
bird by wings on tied flew with sat-down -. Delay none Ikoko
moriapo Avearo la utohoa isōpe ipi lea haihava etau vei. Ereuka
elder-sister Avearo - at-once called because that wonder thing for. They-two



fareho lea ori ita haria laua sukavaiape soa, oa isa ereukaro
together that bird with separate talk were-making time, father called to-them
lalasi mō leipe, Lea etau lekōru? A-, ereuka au milafukōpe ipi
question this made, That thing what? But, they-two - hid because
oa ore leiti ave. Lea ve aite voa ereuka murufa kekevari te
father knowledge get lest. That's after at they-two secretly crept went
lea ori Elailiri sa aiseseiape lea tola ipi voa pōvi, mai etau areve
that bird Elailiri by seated that tree below - stood, hand thing his
avako voa itōvi ovi, areve lalasi o mōfeare la au mapōpe, Ave tava
wings from plucked got, his question word this-like - - heard, Your answer
o lekōru? Araro omoia. A moita lea o ara Mirou la moi roi.
word what? Me tell. You say that word I Mirou to say shall.

Elailiri continued his journey in that manner until he reached Ivo-Lavao Island, the island of the two girls with their father. He flew to the Leleva Heava tree and there he perched. At that time the father was inside the house and the elder sister also. Only the younger sister was there to see with astonishment the bird because it had betel nut and pepper tied to its wings as it flew down and settled itself. Ikoko at once called to Avearo to come, it was such a strange sight. When the two of them on their own were talking with the bird, their father called out, "What's going on?" But they concealed the matter so that their father would not know. Subsequently the two of them crept secretly to the tree where Elailiri was perched. As they stood underneath the tree, they took off from his wings the betrothal gift and heard him put this question, "What is your response?", Elailiri asked Avearo. "Whatever you say to me I'll pass on to Mirou."

(21) Avearo mōfeare moipe, Araro mora sa iti lariōvaita usoso kasirau.
Avearo this-like said, Me foot by come leading-away equal not-at-all.
Araro oroti sa vuapi isaita usoso, ipi arave oa ve maeahauhauhau
Me canoe by put-on going-west equal, because my father's tricks
ara ore. Ara ta oa ve lea maeahauhauhau are araro satiriōri kaleipe.
I know. I also father's magical-devices he me taught finished.
Mea soa ara lea etau ore kofa. Arave lea o Mirou la moia.
This time I those things know true. My those words Mirou to say.
Mirou ve haiiri lekōru, a ta aite itita soa ara Mirou ve o la ata
Mirou's mind what, you also next coming time I Mirou's word - again
mapai roi.
hear shall.

Elailiri tava o mō ōpe, Ara isei ave o Mirou la moi roi.
Elailiri answer word this said, I go-west your word Mirou to say shall.

A eapo au avaia.
You please - sit.

Soka are itei soeōpe reha.
Well he arose made-off that.

"It's no use coming and leading me away on foot," said Avearo. "If I'm put on a canoe and taken away, that will be alright, because I know my father's tricks. I have been fully instructed by my father in all his magical devices. I now

know them thoroughly. Tell Mirou those words of mine. The next time you come I'll learn what Mirou has in mind and I'll hear what he has to say."

"I'm off westwards," replied Elailiri, "and I'll tell Mirou what you say. Goodbye!" Thereupon off he went.

(2m) Marisa oraka lea laua milafukōpe, a-, lea ve aite voa Oa-Laea fari
Daughters two that talk hid, but that's later on Oa-Laea story
ore leipe ereuka karu ve mai etau murufa ovi roroka. Soka are
knowledge had they-two person's hand thing secretly got finish. Well he
Avearo auka Ikoko ia la isa arero tai koti haiiri mōfeare mei mapōpe,
Avearo pair Ikoko with - called to-him come mind this-like spoke heard,
Mai etau leisa haiiri kekese lei ovaita? Moriapo mō ōpe, Arave
Hand thing who mind ready made got? Elder-daughter this said, My
rare ita kotia leavei elaka ovaia reha.
name with came that-for we-two took that.

Oa mō ōpe, A haiiri kekese kofa ei? Oa e, ara haiiri kekese
Father this said, You mind ready true eh? Father o, I mind ready
kofa.
true.

Despite their concealing the matter, Oa-Laea, as time went on, became aware that his daughters had secretly accepted someone's betrothal gift. So he called Avearo and Ikoko to come to him and they heard him speak his mind in these words, "Who decided to accept this betrothal gift?" "The gift came with my name," said his elder daughter, "and on that account we accepted it."

"Is your mind really made up eh?" asked her father. "Father, I have quite made up my mind," replied Avearo.

(2n) Oa-Laea haieae foromai leipe, aea marisa oraka ta areve omopa voa
Oa-Laea sorrow fully had, and daughters two also his front at
ape o auke ita auka aipepeiape. Aipepea ereukaro haieae ovoro mei
mouth word without pair was-seated. Seated them-two sorrow counsel said
oa ereve fari elore maea mō sukavōpe, Arave haikakare marisa oraka,
father their story own body this spoke, My darling daughters two,
ara eukaro lea Miaru-poe Oroti-poe, Kaurilaro Kaurisoro, Moa-ipi
I you-two that Miaru-bank Oroti-bank, Kaurilaro Kaurisoro, Moa-beneath
Aisa-ipi, Hola-iri Pose-iri voa,³³ milaroa farakeka sa elore maea
Aisa-beneath, Hola-within Pose-within at, brother one by own body
moupa leiape leavei maeamariti lei, oti savori voa,
sexual-intercourse was-having therefore shame had, place long through,
paeai vei sukai vei aru voa tore ita siō ita koti koti, mea
kill because attack because midst through fear with alarm with came came, this
Eva-mea Misoso-mea lōri fosi patei avōpe.
Eva-land Misoso-land thus crossed ascended sat-down.

Euka leafeare lei mea safu etau ara oa la lalasi lei, mai
You-two how did this taboo thing I father - question made, -
lōri paeai vei lareva, a-, mea Mirou Tapeapo are oti savori kofa
that-like take-hold to good, but this Mirou Tapeapo he place long very

voa peita vita, sare sa papare sa isei faukaita oti voa peita vita.
at living man, sun by moon by west-going descending place at dwelling man.

Ara eukaro haikaea eukave soso lea' lei eavai roi? Ara sa eukave
I you-two desire your-two faces how do see shall? I by your-two

vita laeai haiiri kekese leita oti Maiva-Roro, Lala-kaiau hehōva
husbands marry mind ready made place Maiva-Roro, Lala-kaiau initiated

harokou, mou-maea faira-maea, la-maea koavi-maea,³⁴ elore
young-man, mou-body red-clay-body, coconut-body yellow-body, own

hoe voa meha. Soka lareva euka lea vita ve otoare safu etau
neighbourhood at this. Well good you-two that man's promise taboo thing

mai paea sa' roroka, au taia, are kotita maea laea.
hand took chewed finish, - wait, he coming body is-there.

Oa-Laea was so overcome with grief that his two daughters sat in silence before him. As he unburdened his sorrow to them, he spoke of their own family story. "My dear daughters," said he, "it was because your only brother was misconducting himself with you, that being ashamed I came with you from the Miaru-Oroti river bank, the Kaurilaro-Kaurisoro land, from beneath the Moa-Aisa trees and from among the Hola-Pose reeds and rushes. All that long way we came amid fears and alarms of being killed or attacked, and eventually crossed over and settled in this rich land."

"If you had asked me, your father, about this betrothal gift and had then accepted it, all would have been well. But this Mirou Tapeapo lives a very long way from here. It's at the place where the sun and the moon go down that he has his dwelling. How shall I ever be able to see your face when I desire to do so? The place that I had in mind for you each to find a young man to marry was in our own neighbourhood here at Maiva-Roro, a young man fresh from seclusion, anointed with coconut oil and red powdered clay. Ah well! you took the betrothal gift of betel nuts and pepper and have chewed them. So it's a promise. We'll just have to wait until he comes."

3

(3a) Soka Elailiri areve karikara voa forerōpe soa Oa-Molala pataipe soa; mea
Well Elailiri his village at arrived time Oa-Molala arose time; time

ōpai vei leipe lea soa are forerōpe. Foreri areve ape ve maea fi Mirou sa
about to begin that time he arrived. Arrived his mouth's body cry Mirou by

mapai vei mōfeare ōpe, Kekekeke! kekekekekekeke! Ipi lea maea fi
hear to this-like uttered, Kekekeke! kekekekekekeke! Because that body cry

Mirou ore are la me reha.
Mirou knowledge he - is there.

Meanwhile Elailiri had arrived back at his village at the time of the rising of the Morning Star. It was just before the crack of dawn that he arrived. He made his usual call, "Kekekeke! kekekekekekeke!" so as to be heard by Mirou. That call would let Mirou know that he was there.

(3b) Mirou lea ivutu soa voa are haiako eaeiape. Are lea maea fi la
Mirou that sleep time in he awake was-lying. He that body cry -

mapōpe soa are au itoipe. Itei elavo iri voa au aiseseiape. Elailiri
heard time he - arose. Arose men's-house inside - was-seated. Elailiri

patei, tutururu are mapaita reha. Mirou mōfeare ōpe, Are sa rapi patai,
 ascended, noise he heard that. Mirou this-like said, He by - ascends,
 ō karu aea sa pataita varo. Are areve maea oveove la kaeauri eovi
 or person other by ascends perhaps. He his body shadow - looked-down saw
 ore lei, Elailiri kei areve omopa voa oei avōpe.
 knowledge had, Elailiri went-inland-direction his front at fell sat-down.

Mirou, although it was time for sleeping, was in fact lying awake. On hearing the call he got up and seated himself in the men's house. As Elailiri climbed up the steps, Mirou heard the sound of his feet. "There he is coming up," said Mirou, "or maybe it's somebody else." As he looked down he saw the shadow of Elailiri's body and so knew just who it was. Elailiri went inside and sat down in front of him.

(3c) Lea soa Mirou o utohoa mō moipe, Ah! marehari seika
 That time Mirou word immediately this said, Well! younger-brother small
 e! a eapo itita meha! Ara aro itapaia soa haikavora rovaea kofa ipi
 o! you may-I-say come this! I you sent time anxious big true because
 Levo-Lavau, Kaipī-Melaripi, Harai-apo Tapea-apo kere,³⁵ farisa maihoa-hoa sa aro
 Levo-Lavau, Kaipī-Melaripi, Harai-bow Tapea-bow hard, arrows beautiful by you
 lōvoa sei oai tore leivota.
 there shoot fall fear had.

Kao! ara itita meha. Ara paula-ōvu ita leiti vei leipeta³⁶
 No! I have-come this. I elder-brother's-wife with about to do

heafō avaita etau kasirau.
 difficulty sitting thing not-at-all.

Ave lea paula-ōvu ve o eapo lekōru? Araro lavelave moia.
 Your that elder-brother's-wife's word please what? Me quickly tell.

Thereupon Mirou said at once to him, "Well! here you are back again, little brother! When I sent you off I was really anxious about you because of the stout Harai-Tapea bows and the well-made arrows of the Levo-Lavau and the Kaipī-Melaripi people. I was afraid that they might shoot you down."

"No! Here I've come! This difficulty over my big brother's wife won't be solved by sitting down."

"What please did your big brother's intended say? Tell me quickly."

(3d) Elailiri ve o mōfeare, Avearo ve o kofa meha, A paua
 Elailiri's word this-like, Avearo's word true this, You elder-brother
 o moia, araro mora sa iti levi laroivaia, ipi arave oa ve
 word say, me foot by come do-not lead, because my father's
 maeahauhahau mai rauapo eavia. Euka araro mora sa laroivaita soa usoso
 deception ways many because. You-two me foot by leading time equal
 kao. Araro oroti sa vuapi ovi soeaita lea soa usoso, ipi ara
 not. Me canoe by put-in get run-away that time sufficient, because I
 oa ve siahū ore kofa. Are ereitaro levi avati ovai roi. Lea
 father's magic-power know true. He us never overtake get will. That
 soa voa are aite serapai roi. Euka araro ua vei lōfeare voa laeai
 time at he behind come-short will. You-two me wife for that-like in marry

roi, ipi lea etau foromai ara ta ore haria.
shall, because those things all I also know alone.

"These are Avearo's very words," replied Elailiri. "You tell your elder brother not to come to lead me away on foot, because my father has many modes of deception. For the two of you to lead me away on foot is not good enough. If you get a canoe, put me on board and make off, that will be alright, because I really know my father's magical powers. He will never overtake and get us. On such an occasion he'll be trailing in the rear. The two of you will then have me for Mirou's wife. I know all about those magical devices."

(3e) *Mirou ve lalasi o mōfeare leiḡe, Areve o kaloita reha, ei?*
Mirou's question word this-like made, Her word finished that, eh?

Elailiri o mō ōpe, A, are sa araro moia³⁷ o reha.
Elailiri word this said, Yes, she by to-me said word that.

Lea soa Mirou Elailiri la mōfeare moipe, A eapo te ivutu oti voa
That time Mirou Elailiri to this-like said, You may-I-say go sleep place at
iavaia. Meafautu ara mariosu kaekae teteovi forera arave haiiri ve
lie-down. Afternoon I younger-brothers small summon appear my mind's
o erero omoi roi. Ere sa kakeva leitita soa, ereita lōfeare mai
word to-them say shall. They by willing being time, we that-like way
leiti roi.
do shall.

Soka Elailiri rapi te uvutu iavōpe reha.
Well Elailiri - went sleep lay-down that.

"Was that the end of her message?" asked Mirou.

"Yes," was Elailiri's reply; "that was what she said to me."

Thereupon Mirou said to Elailiri, "You go to bed and have a sleep. This afternoon I'll call together our young brothers, and when they appear I'll tell them what I have in mind. If they are willing we'll do it in that fashion."

Then Elailiri went and lay down to his well-earned rest.

4

(4a) *Lea sare Mirou haiiri la seseōvaiape. Sare sukōpe lea mea viriviri*
That day Mirou mind - was-considering. Sun set that time dim-light
voa, are Elailiri la mōfeare o au moipe, Elailiri e, a mōvoa kotia.
at, he Elailiri to this-like word - said, Elailiri o, you here come.

Elailiri kei areve maea maria voa pavōpe soa, are mōfeare moipe, A
Elailiri went his body outside at stood time, he this-like said, You
fauka paumarehari foromai o mei e araro tai koti puavaia.
descend kinsfolk all word say you to me come complete.

During the day Mirou pondered the matter. When the sun had set and it was dusk, he said to Elailiri, "Elailiri, come here."

Elailiri went and stood close to him. "Go down," said Mirou, "and ask all our people to come to me."

(4b) *Elailiri fauka paumarehari foromai la o moipe reha. Are mōfeare*
Elailiri descended kinsfolk all to word said that. He this-like

o paumarehari la moipe, Ereita elavo voa patei kokoruka Mirou ve haiiri
word kinsfolk to said, We men's house in ascend gather Mirou's mind

o mapai vei; Mirou sa haikaeaipeta o lekōru varo. Soka ere au
word hear to; Mirou by is-desiring word what perhaps. Well they -

papatavōpe.
ascended.

Papatavi avi roroka leipe soa, Mirou erero mōri moipe, E papatavai
Ascended sat finish made time, Mirou to-them this-like said, You ascended
puavaita³⁸ meha? Oro itua sari puavaia.
all this? Lime bit chew all.

Down went Elailiri and passed the word on to all their people. This is the way
he put it, "We are to go up into the men's house and gather together to hear
what Mirou has on his mind. Mirou has something or the other to tell us."
Thereupon up they went.

When they had all climbed up and seated themselves, Mirou said to them, "So
everyone has come up? Have a chew of lime."

(4c) Ere oro sa' roroka leipe soa, Mirou erero mōfeare moipe, E foforoe
They lime chew finish made time, Mirou to-them this-like said, You please
vevere maria tivi hai levi kaeai puavaia. Vevere ereitave sariva oroti
tomorrow outside work mind do-not think all. Tomorrow our journey canoe
foi sare; lifou ita pate ita toseesai sare vevere reha. Lea oroti ve
fell day; vines also lianas also clear-away day tomorrow that. That canoe's
ipi kofa arave ua vuapai vei. Arave ua are Ivo-firu Lavao-firu
meaning true my wife put-aboard to. My wife she Ivo-island Lavao-island
voa pea vovea. E foforoe kakeva leiti oria, ereita lea oroti sa kei
on lives always. You please willing are if, we that canoe by go-east
te arave ua vuopi iti ovi koti roi.
go my wife put-aboard come get come shall.

When they had finished chewing lime, Mirou said to them, "Tomorrow none of you
think of doing other work, please. Tomorrow we shall set about felling a tree
for our seagoing canoe. Tomorrow is the day for clearing away the tree vines
and lianas. The purpose of this canoe is to put my wife on board. My intended
wife lives on Ivo-Lavao Island. If you are willing, we'll go by that canoe, put
my wife on board and bring her back with us."

(4d) A-, ere o kao.
But they word none.

Aite Isou³⁹ are Mirou la mōfeare moipe, A ua vei haikaeaita, a mea
After Isou he Mirou to this-like said, You wife for wishing, you this
Orovu-mori Harisu-mori⁴⁰ la laeai vei lea' loi? Lea ua ve oti savori kofa.
Orovu-girl Harisu-girl - marry to how do? That woman's place long true.

Arave haiiri kao, mariosu tao e. Elailiri ve ofae sa lea ua la
My mind not, young-brothers group o. Elailiri's eyes by that woman -
eavaita, lea vei ara lea ua la hai la kaeaipea.
saw, that for I that woman - mind am desiring.

There was, however, no response.

After a while Isou said to Mirou, "If you are wanting to get a wife, how about marrying a local Orovu-Harisu girl? That woman's home is a long way off."

"It wasn't my idea, young brothers. It was Elailiri who set eyes on the woman, and because of that I have a desire for her."

(4e) *Isou ve o mōfeare, Arave haiiri a auraka haikaeaipea varo*
Isou's word this-like, My mind you heedlessly are-desiring perhaps

ara aro lea vei moi. Eite a Elailiri ve o vei lea ua la
I you that for said. Actually you Elailiri's word for that woman -

haikaeaipea. Soka lareva, ara ave o levi sarapai roi. Ereita vereve
am-desiring. Well good, I your word never cut shall. We tomorrow
ave oroti foi roi.
your canoe fell shall.

Mea ōpōpe soa ere itotea ita-pekake mai paeai reha. Ere Mirou ita
Time began time they arose stone-axe hand hold that. They Mirou with
furuka voa kei kei are mō moipe, Ara meamea eavaita oroti⁴¹ laepea
bush in went went he this said, I times seeing canoe is-standing
meha. Faitora ereita arero foi roi. Foforo au avai puavaia. Ita-pekake
this. Now we it fell shall. Please - sit all. Stone-axes
tao tareovai puavaia, ara maea sa patei foi roi.
edge sharpen all-of-you, I myself by ascend fell shall.

"I spoke like I did," said Isou, "because it seemed to me that you hadn't perhaps given proper thought to the matter. Actually it is because of what Elailiri has said to you that you desire the woman. Very well then, I'll not oppose what you say. Tomorrow we'll fell your canoe log."

In the early morning they got hold of their stone axes, and off they went deep into the bush with Mirou. Then he said, "This canoe tree standing here is the one I have had my eye on for some time. We'll now chop it down. Everybody please sit down. All of you put an edge on your stone axes while I myself will climb and have a chop at it."

(4f) *Are patei seseōvōpe soa usoso kasirau. Soka ere maraua uka*
He ascended tested time equal not-at-all. Well they platform made
roroka leipe soa, are au pataipe. Are lea maraua⁴² arori voa pōvi, erero
finish made time, he - ascended. He that platform top on stood, to-them
mōfeare moipe, E te ara-ita ava puavaia!
this-like said, You go distance-with sit all!

Mirou ve mai Lavaia-tao Karoa-tao⁴³ mai paea, Lala-oroti Sea-oroti foita
Mirou's hand Lavaia-edge Karoa-edge held, Lala-canoe Sea-canoe felled
reha. Are fei fei, aite mai karu rare Karoa-Kakare⁴⁴ are patei,
that. He felled felled, after hand person name Karoa-Kakare he ascended
Mirou ve mai voa ita-pekake la toapi ovi, are ata au foipe. Fei fei,
Mirou's hand from stone-axe - snatched, he again - felled. Felled felled,
putoi vei leipe soa areve maea fi mōfeare moipe, Lala-oroti Sea-oroti e,⁴⁵
fall to about time his body cry this-like said, Lala-canoe Sea-canoe o,

ara aro auraka foia kao. Ara Mirou ve ua Avearo vuapai rare ita
 I you heedlessly fell not. I Mirou's wife Avearo put-aboard name with
 foi pea!
 am-felling!

Up he climbed, but when he tried to chop he wasn't tall enough. So they erected a platform, and when it was finished he climbed onto it. As he stood on the top of the platform, he said to them, "All of you go and sit some distance away."

Taking hold of his Lavaia-Karoa axe, Mirou chopped away at the Lala-Sea canoe tree. He continued chopping until someone by the name of Karoa-Kakare climbed up and seizing the axe from Mirou's hand, he took his turn at felling the tree. He kept on chopping until, as the tree was about to fall, he called out his clan cry, "Lala-Sea canoe tree, I am not cutting you down without a reason. It is for the purpose of putting on board Mirou's intended wife Avearo that I am felling you!"

(4g) Lō mei lea oroti tata au ōpe.
 That said that canoe creak - gave.

Mirou arero mō moipe, Karoa-Kakare e, a lea itai kiripi eakoa itai
 Mirou to-him this said, Karoa-Kakare o, you that side leave go-round side
 ave-a-ipi la toaia.
 neck - strike.

Soka Karoa-Kakare eakoa itai ave-a-ipi la toōpe soa lea tola putoipe
 Well Karoa-Kakare went-round side neck - struck time that tree fell
 reha. Are putoipe soa Karoa-Kakare ve hiva o mōfeare, A! Lala-tola
 that. It fell time Karoa-Kakare's boast word this-like, Ah! Lala-tree
 Sea-tola e, a arave Lavaia-toa Karoa-tao ore kao ei?
 Sea-tree o, you my Lavaia-edge Karoa-edge know not eh?

Soka oroti mea voa iavōpe reha.
 Well canoe ground on lay that.

The canoe tree thereupon gave a creak.

"Karoa-Kakare! get away from that place," cried Mirou to him. "Go round and strike at the other side of it."

Thereupon Karoa-Kakare went round to the other side. When he gave a blow at the back, down came the tree. As it toppled over, Karoa Kakare boasted, "Ah! Lala-Sea tree, you didn't know the edge of my Lavaia-Karoa axe, eh?"

So the tree was there lying on the ground.

(4h) Mirou oroti ofae metakao tiripai vei isaipe. Aite o are
 Mirou canoe eyes carefully looked-at to went (westwards). Next word he
 mōfeare moipe, Elailiri e, arave ita-pekake ovi koti araro miaraia.
 this-like said, Elailiri o, my stone-axe get come to-me give.

Elailiri ovi isei arero miarōpe lea soa, are Elailiri ve mai voa
 Elailiri got went to-him gave that time, he Elailiri's hand from
 ita-pekake la ovi lea oroti ve kōvōre sofa voa patei pavōpe. Pōvi are
 stone-axe - got that canoe's neck trunk on climbed stood. Stood he
 ita-pekake laka hiairi voa vipi, are mariosu la mō moipe,
 stone-axe fork-of-legs under at placed, he young-brothers to this said,

Aura eavai! Ara mōvoa sarapai vei haikaeaipea.
Just look! I here cut-off to am-wishing.

Mirou went and had a careful look at the canoe log. Then he said, "Elailiri, bring my stone axe and give it to me."

When Elailiri went and gave it to him, he took the stone axe from Elailiri's hand, climbed up and stood on the log just below where it branched. As he stood there with the stone axe placed between his legs, he said to his young brothers, "Just take a look! I reckon on cutting it off here."

(4i) Mariosu tao ve tava o paua la mōfeare moipe, Lea
Young-brothers group's answer word elder-brother to this-like said, That
etau ela papuvita kao. A sa sarapai haikaeaita lea oti voa ereita lōvoa
thing we master not. You by cut-off desiring that place at we there
sarapai roi.
cut-off shall.

Soka Mirou sarapōpe reha. Sarapi sarapi areve marehari aea rare
Well Mirou cut-off that. Cut cut his younger-brother a name
Melare,⁴⁶ Mirou ve mai voa ita-pekake la toapi ovi, ata au sarapōpe. A-,
Melare, Mirou's hand from stone-axe - seized got, again - cut. But
Mirou fauka haisai ōpe. Melare sa lea oroti kōvōre sofa la sarapi sarapi
Mirou descended rest had. Melare by that canoe neck trunk - cut cut
au oaipe. Aite voa meafautu sare Mirou o mōri moipe, Vevere ereita
- fell. Next at afternoon day Mirou word this-wise said, Tomorrow we
ata koti oroti tai ta foi roi.
again come canoe side also fell shall.

"It is not a matter for us to decide," was their answer to their elder brother.
"Wherever you want it cut off, that's the place where we'll cut it."

Then Mirou began cutting off the top of the log. He continued cutting until a younger brother of his, Melare by name, took the stone axe from Mirou's hands and continued cutting at the log. Mirou, for his part, got down and had a rest. So it was Melare who finished cutting off the top end of the log. Later on when it was getting on into the afternoon, Mirou spoke in this way, "Tomorrow we'll come again and fell the log for the other side of the canoe."

(4j) Ere leilei meafautu leipe soa, Mirou erero mōfeare moipe,
They did-did afternoon was time, Mirou to-them this-like said,

Mariosu tao e, mea aeai, ereita isai roi; eve uamori sa
Young-brothers group o, time dusk, we go-beachwards shall; your women by
loita lakoko sarōva sareri avi lari roi.
made coconut flesh day-in sit eat shall.

Soka ere au isaipe. Mirou ve mai oroti sarōva taheka aea la ovi
Well they - went-beachwards. Mirou's hand canoe chip little a - got
areve haisōla voa vuapi haisoropi karikara voa au
his chest-string-bag in put-in hung-on-his-chest village to -
isaipe.
went-beachwards.

They continued with the work until late afternoon. Then Mirou said, "It is getting towards dusk, young brothers; we'll go and while it is still daylight eat the coconut flesh your womenfolk have prepared."

Off they went beachwards. Mirou took a small canoe chip in his hand, put it in his little string bag, and then made his way to the village.

5

(5a) Ere isei elavo voa patei kokoruka avi, uamori ereve
They went-beachwards men's-house in ascended gathered sat, women their
larietau ovi patei elavo voa miōri, ere larietau avi au lōpe.⁴⁷
food got ascended men's-house in gave, they food sat - ate.

Aite voa ere larietau la' roroka leiye lea soa voa, Mirou erero mō
Afterwards - they food ate finish made that time at, Mirou to-them this
moipe, Fafukai puavaia. Maea-uti sai ō puavaia.⁴⁸
said, Descend all-of-you. Body-bones rest all.

Ere ereukaro Elailiri ita la lea elavo voa kiripi au fafukōpe.
They them-two Elailiri with - that men's-house in left - descended.

Having made their way home, they climbed up into the men's house and sat down together. Their womenfolk got their food, came up to the men's house and gave it to them. They seated themselves and had their meal. When they had finished food, Mirou said to them, "Down you go everyone, and rest your weary bones."

Thereupon down they all went, and there were the two of them, Mirou and Elailiri, left behind in that men's house.

(5b) Mirou Elailiri la mōfeare moipe, Elailiri e, mea oroti sarōva ita
Mirou Elailiri to this-like said, Elailiri o, this canoe chip with
mai hahau fœa ita ovaia. Ara iavai roi. A apisi soa voa te
charmed packet also take. I lie-down shall. You midnight time at go
vevere sare Avearo la mō moia, Ela oroti area foita, mai fœa ta
tomorrow day Avearo to this say, We canoe yesterday felled, - packet also
meha.
this.

"Elailiri," said Mirou to him, "I'm going to lie down. You take this canoe chip together with a love token, and at midnight set off so as to tell Avearo in the early hour of the morning, 'We felled a canoe tree yesterday; here is a little parcel for you'."

(5c) Apisi soa voa Elailiri soeaita reha. Are soea te Avearo ve uvi
Midnight time at Elailiri flew that. He flew until Avearo's house
kōu voa avōpe. Lea sa la mapōpe soa Avearo itakaeri a' ofae feferopea
roof on alighted. That sound - heard time Avearo startled - eyes opened
ovoako leiye reha. Soka are iavi taiape soa Elailiri uvi kōu voa
awake became that. Well she lay was-waiting time Elailiri house roof on
sa-sa ita faukōpe. Avearo lea sa-sa la mapi hai mō
pitter-patter with descended. Avearo that pitter-patter - heard mind this
kaeōpe, Elailiri ata itita meha!
thought, Elailiri again come this!

At midnight off flew Elailiri. On he flew until he alighted on the ridgepole of Avearo's house. On hearing the noise that this made, Avearo was startled, opened her eyes, and was thus awakened. As she lay waiting, there came the pitter-patter of Elailiri's feet as he made his way down from the roof. On hearing the sound, Avearo thought to herself, "That's Elailiri back again!"

(5d) *Are itei pōvi, mate ovi soro voa totopi au forerōpe. Are*
She arose stood, grass-skirt got shoulders on draped - appeared. She
forera isei, pitaka pisiri voa pōvi, sa-sa ōpe lea oti voa
appeared went, veranda open at stood, pitter-patter sounded that place at
misilei, Elailiri sa faukōpe la au eavōpe. Eovi Elailiri fauka pōvi
looked-up, Elailiri by descended - - saw. Saw Elailiri descended stood
Avearo ve maea maria voa forera, mai foea la miaraita reha.
Avearo's body outside at appeared, hand packet - gave that.

She arose to her feet, and having got a grass skirt, she draped it around her shoulders, and went out. She went to the edge of the veranda, and stood there looking up at the place from which the sound of feet was coming. She then caught sight of Elailiri climbing down. As she looked, Elailiri got down and standing close by Avearo, he gave her the little parcel.

(5e) *Elailiri, mea lekōru?*
Elailiri, this what?

Mirou sa a vei lei totoreaia mai foea reha.
Mirou by you for made fastened hand packet that.

Elailiri ve mai haisōla iri voa oroti sarōva la pauovi
Elailiri's hand small-string-bag inside canoe chip - drew-out

paua rare a' mō o ita Avearo la muiōpe, Avearo e, ela oroti
elder-brother name said this word with Avearo to showed, Avearo o, we canoe
area sare foita. Vevere ere oroti ape favai vei kawai roi. Ara
yesterday felled. Tomorrow they canoe opening dig-out to go-inland will. I
mea oroti sarōva la ovi aro miarai vei itita meha. Eite a eapo
this canoe chip - got to-you give to have-come this. Actually you please
au pavaia, ara ata maea leiti roi.
- stay, I again set-off shall.

"Elailiri, what is this?"

"It's a little parcel that Mirou has made and tied up for you."

Elailiri pushed his hand into his little string bag, and offered the canoe chip to Avearo, saying on behalf of his elder brother, "Avearo, yesterday we felled a canoe tree. Tomorrow they'll go to the bush to begin hollowing out the log. I have come to bring you this canoe chip. Well, goodbye to you, I'll be going."

(5f) *Avearo mō ōpe, A taheka tei arave o mapai ao.⁴⁹ Avearo Elailiri*
Avearo this said, You little wait my word listen first. Avearo Elailiri
la mōfeare moipe, Lavelave lei puavaia. Ara si etau haikaeaia kao.⁵⁰
to this-like said, Quickly do all-of-you. I delay thing am-wanting not.
Araro vevere ita a ita vuapaita lareva. Arave
Me tomorrow also day-after-tomorrow also put-aboard good. My

haikaeaipeta o reha, Mirou la moia. A eapo maea leitia; mea ōpi
 desiring word that, Mirou to say. You please set off; time begins
 sisapai, aite aro elave oa sa eavai ave.⁵¹
 pours-out, next you our father by see lest.

"Just wait a minute," said Avearo, "and first listen to what I have to say."
 Then to Elailiri Avearo said, "Hurry up all of you. A drawn-out affair won't
 suit me at all. If tomorrow or the day after you were to put me on board, that
 would be fine. Tell Mirou that that is what I'm wanting to say. The first
 streaks of dawn are appearing. Please be on your way lest our father catches
 sight of you."

(5g) Soka Elailiri kerori iti lea o Mirou la moipe reha. Are moipe soa
 Well Elailiri turned came that word Mirou to said that. He said time
 Mirou tava o Elailiri la mō moipe, Avearo lea' arita?
 Mirou answer word Elailiri to this said, Avearo how spoke?

Elailiri moipe, Are mō arita, Paua ita ta utohoa lei
 Elailiri said, She this spoke, Elder-brother with also immediately do
 puavaia; ara si etau haikaeaia kao.
 all-of-you; I delay thing wanting not.

Mirou ve o mōfeare, Ara mapai. Vevere ereita oroti turai roi.
 Mirou's word this-like, I hear. Tomorrow we canoe shape shall.

Elailiri returned and came and told Mirou the message. When he told him, Mirou
 said in reply, "What did Avearo have to say?"

"This is what she said," replied Elailiri, "Your big brother and all the rest
 of you must make haste. I don't want a long delay."

"I understand," was Mirou's response. "Tomorrow we'll shape the canoe log."

6

(6a) Mea ōpōpe soa ere oroti turai vei au kavōpe oroti oti voa.
 Time began time they canoe shape to - went-inland canoe place to.

Elailiri auka Elakaroa ita pekake⁵² auka maravi ereukave omopa tivi oroti
 Elailiri pair Elakaroa stone axe pair got their-two first work canoe
 opa la tosiovōpe. A-, evoe Mirou auka Melare ita sa tosiovōpe. Aite mai
 bow - shaped. But stern Mirou pair Melare with by shaped. Next way
 ere oroti suka marukapi ōsefase oti iavōpe. Mirou are ita kui ovi
 they canoe pushed overturned side place lay. Mirou he axe small got
 patei oroti turi turi, evoe roroka lei pe soa are tura vovo omopa voa
 climbed canoe adzed adzed, stern finish made time he adzed - front to
 terōpe. Aite voa are mariosu tao mō moipe, Itoteai puavaia,
 went. Next at he younger-brothers group this said, Stand-up everybody,
 oroti faiheroria.
 canoe turn-over.

Early in the morning they went off to the place where they were making the
 canoe. Elailiri and Elakaroa got their stone axes and as their first job set
 about pointing the bow of the canoe. The stern was shaped by Mirou and Melare.
 As the next job they pushed over the log so that it was lying on its side.
 Mirou took a small axe, climbed up and set about adzing the log into shape.

When the stern was finished, he moved towards the bow adzing as he went. Then he said to his young brothers, "Everybody get up and turn over the log."

(6b) *Faiherori roroka lei*pe *lea soa are ata ita la ovi, itai evoe* *ōsefase*
Turning finish made that time he again axe - took, side stern face

*la tosiovōpe. Roroka lei*pe *soa are ata omopa voa* *ōsefase ta tosiovōpe.*
- shaped. Finish made time he again front at face also shaped.

*Tosiovi roroka lei*pe *soa are aite oti te pōvi, eovi mariosu* *tao*
Shaping finish made time he rear place went stood, saw younger-brothers group

la mō moipe, Ara tosiovi roroka loita reha. Aite itoteai puavaia.
to this said, I shaping finish made that. Next stand-up everybody.

Ere itotea pōvi Mirou erero mō moipe, Mariosu tao e, suka marukapi,
They stood-up stood Mirou to-them this said, Young-brothers o, push overturn,
au havuopi iavaia.
turn-upside-down lay.

When the log had been turned over, he again got the axe and shaped the other side of the stern. That done, he then adzed the other side of the bow. When this adzing was finished, he stood back a little, eyed his work, and then said to his young brothers, "I've finished the adzing. Everybody now get up."

They got to their feet, and as they stood there Mirou said to them, "Roll it over, lads, so that it lies face downwards."

(6c) *Havuopi roroka lei*pe *soa, are mariosu tao la mōfeare*
Turn-upside-down finish made time, he younger-brothers group to this-like

moipe, E au avai puavaia. Ara mea lati turai ao.
said, You - sit everybody. I this keel shape first.

*Turi turi roroka lei*pe *soa, Mirou ata mariosu tao la o*
Shaped shaped finish made time, Mirou again younger-brothers group to word
mōri moipe, Roroka loita reha. Itotea mai tola maravai puavaia.
this-like said, Finish made that. Stand-up hand stick get everybody.

*Ere tola maravi roroka lei*pe *soa, Mirou erero mō moipe, Moravi*
They stick got finish made time, Mirou to-them this said, Raise
itoi puavaia.
stand-up everybody.

When it had been put face downwards, he said to his young brothers, "Just sit down, everyone. I'll first adze off this bottom stuff."

That adzing complete, Mirou again spoke to his young brothers, "That's that part finished," said he. "Onto your feet, and each one of you get a stake."

When they had got their stakes, Mirou said to them, "Raise it right up, all of you."

(6d) *Ere lea oroti havuopi eaei*ape *soa, ere suka faiherori moravi*
They that canoe upside-down was-lying time, they pushed turned-over lifted

itei soi pavōpe. Mirou ofae eovi erero mō moipe, Horu itai itai
arose stood. Mirou looked to-them this said, Bearers side side
sukaraia.
place.

Horu itai itai sukari roroka leipe soa, are erero mō moipe, Aite e
 Bearers side side pushed finish made time, he to-them this said, Next you
 Lavaia-tao Karoa-tao mai paea puavaia. E oroti e lari puavaia.
 Lavaia-edge Karoa-edge take hold everybody. You canoe hollow-out all.

Lea soa ere oroti e lōpe reha.⁵³
 That time they canoe hollowed that.

There was the canoe log lying face downwards. So they pushed in their stakes and levered the log over until it was lying with the top side uppermost. Mirou had a look and then said to them, "Poke the bearers into position on both sides."

The bearers having been pushed into place on both sides, he then said to them, "Now everybody take hold of your Lavaia-Karoa axes, and get on with the hollowing of the log."

Thereupon they set about hollowing the log.

(6e) Mirou kerori erero mō moipe, Lari puavaia. Ara avi arave elore
 Mirou turned to-them this said, Hollow all. I sit-down my own
 oro itua sa' ō ao. Are avi oro sōpe reha.
 lime bit chew first. He sat lime chewed that.

Aite voa ipi are soa savori tivi soi sa leiape eavia, are
 Next at because he time long work standing by was-doing - he
 erero mō moipe, Ara avasa hehea loi, ara mea oroti solō voa au iavi
 to-them this said, I back pain have, I these canoe chips on - lie-down
 avasa sai ari roi.
 back rest have will.

Are ea ..., itei oroti la kaiaruri, eovi erero mō moipe,
 He lay ..., arose canoe - looked-down, saw to-them this said,

Mariosu tao e, e veverere roroka leitita varo.
 Young-brothers group o, you tomorrow finish make perhaps.

Lō mei, Isou mō moipe, Mea oroti si kao.
 That said, Isou this said, This canoe delay not.

Mirou mō ōpe, A, ipi mariosu rauapo eavia, mai ére
 Mirou this said, Yes, because young-brothers many - hand palms

siviri eavia.
 many because.

Mirou turned and said to them, "Adze away, everyone! I'll sit and have a chew at my own bit of lime." Down he sat and had a chew.

After a while he told them that because he had been on his feet working for such a long time, he was feeling a pain in his back. "I'll stretch out on these canoe chippings," said he, "and give my back a rest."

There he lay until eventually he got up, and taking a good look down at the canoe log, he said, "Well, lads, you'll finish the job tomorrow, perhaps."

"There has been no delay over this canoe," responded Isou.

"Quite so," said Mirou, "that's because of you many young brothers, because of the many hands at work."

(6f) Soka meafautu sare leipe soa are erero mō moipe, Mariosu tao e,
 Well afternoon sun became time he to-them this said, Younger-brothers o,

eve Lavaia-tao Karoa-tao fareōvi maravi te ereita foia lea tola horu
 your Lavaia-edge Karoa-edge take get go we felled those tree bearers
 ora voa kokoruka aiperovai puavaia.
 under at gather place-together everybody.

Ere aiperovi roroka leipe soa, Mirou mō moipe, Mariosu tao e, koti
 They placed finished made time, Mirou this said, Young-brothers o, come
 puavaia. Avi oro sa' haiori, ereita sareri isai puavai roi.
 everybody. Sit lime chew rest, we day-time go-beachwards all shall.

The afternoon drew on, and he said to them, "Well, lads, take hold of your
 Lavaia-Karoa axes, and everyone go and collect together the bearers which we
 felled and set them in position underneath."

When they had finished putting them in position, Mirou said, "Now lads, all
 of you come! We'll sit down, have a rest and a chew of lime. Then we'll all
 make our way beachwards while it is still day."

(6g) Ere avi oro sa' haisai a' siomu maealolo fasi la' itotea au
 They sat lime chewed rested tobacco bad fastened smoked arose -
 isai puavōpe.
 went-beachwards everybody.

Itoteōpe lea soa voa Mirou are lea oroti solō aea la ata ovi
 Arose(pl.) that time at Mirou he that canoe chip a - again got

haisōla voa vuapōpe. Vuapi are mariosu tao la taravi au
 string-bag in put. Put he young-brothers group - led -

isaie. Isei isei miri voa forerōpe soa, sare sosi lei siaea
 went-beachwards. Went went beach on arrived time, sun declining was horizon

ipi voa ovo mea peperu eaeiape la eavōpe reha. Mirou ofae eovi haisusuru
 - to blood-red sky flushed was - saw that. Mirou eyes saw sigh

a' mō ōpe, Ahai-e! mea ve foroe ta loita reha! Ovo-miri Faita-miri
 made this said, Aha! weather of beauty also is that! Ovo-beach Faita-beach

ō! Oro-miri Karo-miri foroe loita reha. Oro-hiai Karo-hiai orōvu-harisu
 oh! Oro-beach Karo-beach lovely is that. Oro-under Karo-under spirits-ghosts

sa isaita mea eavia haiforoe ita peperu laea reha.⁵⁴
 by go land because beauty with flushed is that.

So they sat and rested, had a chew of lime, rolled up some old tobacco leaves
 and smoked them. Then off towards the beach they went.

As they were getting up, Mirou again got a chip from the canoe and put it in
 his little string bag. That done, he led his young brothers off towards the
 beach. They continued on their way, and when they came out to the beach they
 saw that the sun in decline towards the horizon had flushed the sky with crimson.
 As he looked, he gave a sigh and exclaimed, "Aha! what marvellous weather it is!
 Ovo-Faita Oro-Karo beach is really lovely. There lies all aglow with beauty
 the spirit land because of the Oro-Karo spirits of the dead who have made their
 way there."

(6h) Soka Mirou mariosu ita lea iruri a' haisusuru ita tete
 Well Mirou young-brothers those yearnings - sighs with until

elavo voa au pataipe. Are elavo voa pataipe soa areve maea
 men's-house into - climbed. He men's-house into climbed time his body

isuta a' mōfeare isa ōpe, Mariosu tao e, papatavai puavaia.
cry uttered this-like called said, Young-brothers group o, ascend everyone.

E uamori ta moia, larietau maravi mea elavo voa papatavai puavaia.
You wives also tell, food get this men's-house to ascend everyone.

Ereita mea Meauri-lavi Pari-lavi⁵⁵ voa kokoruka avi lari roi.
We this Meauri-men's-house Pari-men's-house in gather sit eat shall.

Thus Mirou and his young brothers went on their way with sighs and expressions of deep emotion, until they climbed up into the men's house. As he climbed up Mirou gave vent to his clan cry and called out, "Up you come, lads, all of you! Tell all your womenfolk to bring up food to this men's house. We'll sit together in this Meauri-Pari men's house and have our supper."

(6i) Meauri-lavi Pari-lavi voa kokoruka lōpe soa, are erero
Meauri-men's-house Pari-men's-house in gathered ate time, he to-them

mō ōpe, Vevere ereita lea e taheka sukovi au seseai roi.⁵⁶ Oroti ve
this said, Tomorrow we that - little hollow-out - smooth shall. Canoe's

e seseai sare vevere reha. E mapai puavai ei?
inside smoothing day tomorrow that. You hear everybody eh?

Ere mō ōpe, Ela mapai.
They this said, We hear.

E fafuka puavaia. Sare ereita tivi rovaea leitita eavia, maea-uti
You descend everybody. Day we work big have-done because, body bones
hehea.
pain.

Ere fafuka iroropōpe reha.
They descended lay-down that.

When they had eaten their food together in the Meauri-Pari men's house, he said to them, "Tomorrow we'll adze out that little bit inside the log and scrape it all smooth. Tomorrow is the day for making the canoe smooth. Does everyone understand?"

"We understand," they said.

"Down you go, all of you. We have got through a big job of work today and so are tired out."

Down they went and were soon asleep.

7

(7a) Aite voa Mirou auka Elailiri ia, Karoa-Kakare auka Elakaroa ia, ere
Next at Mirou pair Elailiri with, Karoa-Kakare pair Elakaroa with, they

elavo voa iavōpe. Are Elailiri la mōfeare moipe, Elailiri e, a mea
men's-house in lay-down. He Elailiri to this-like said, Elailiri o, you this

haisōla voa vuapaita oroti solō arave mai foa ita ovi te Avearo
little-string-bag in put canoe chip my hand packet with take go Avearo

la satiriarai vei.

- instruct to.

After a while Mirou and Elailiri, Karoa-Kakare and Elakaroa lay down themselves in the men's house to sleep. Elailiri had been instructed by Mirou to take to Avearo Mirou's little string bag that contained the canoe chipping, together with a love token for her, and to let her know the news.

(7b) *Elailiri mō ōpe, Ara leafeare moi roi?*
 Elailiri this said, I what-like say shall?

A *Avearo la mō moia, Oroti area e sukovi kaleitita. Solō meha.*
 You Avearo - this say, Canoe yesterday hollowed finished. Chipping this.
Ara ave mai foea ita solō ita Mirou sa itapai aro satiriarai vei ovi
 I your hand packet with chip with Mirou by sent you instruct to bring
itita meha. Oroti e ta vevere seseai roi. Opa ita evoe ita roroka
 come this. Canoe inside also tomorrow smooth will. Bow also stern also finish
leitita; a vevere uili roi.
 made; - tomorrow char will.

Elailiri te lōri moipe soa, Avearo tava o mō moipe, Mirou
 Elailiri went that-like said time, Avearo answer word this said, Mirou
omoia, Lavelave lei puavaia. Soka Avearo lalasi mō leipe, Elailiri e,
 tell, Haste make everybody. Well Avearo question this made, Elailiri o,
a ata leasauka kerori roi?
 you again when return will?

Elailiri mō ōpe, Ave laua sa roroka leitita soa ara au kerori roi.
 Elailiri this said, Your talk by finish made time I - return shall.

When Elailiri asked what he was to say, Mirou had said:

"Tell her that the hollowing out of the canoe was finished yesterday. Say that you have come to tell her this and to bring a love token for her with a chip from the canoe, sent by Mirou. Add that tomorrow the inside of the canoe will be made smooth. The bow and stern are already finished; the charring will be done tomorrow."

When Elailiri went off and gave Avearo that message, her response was, "Tell Mirou that you are all to hurry up." Then Avearo put a question, "Elailiri, when are you going back?"

"I'll go off back," replied Elailiri, "when you have finished what you have to say."

(7c) *Laua roroka lei, Avearo ve peise etau, avato lōve mate*
 Talk finish made, Avearo's token things, ear-lobe scented-leaves skirt

sasari ita ovi Elailiri la miōri mō moipe, Haekao loita eavia, arave mai
 tuft also took Elailiri to gave this said, Near being because, my hand
foea reha. Mate sasari ita avato lōve ita ovi te Mirou
 packet this. Grass-skirt tuft with ear-lobe scented-leaves with take go Mirou
la miaraia. Arave maea sarōva ve peise reha.
 to give. My body flesh's token that.

Elailiri ovi feita vōa itei soea isaipe. Ōpōpe mea viriviri vōa are
 Elailiri took night in arose flew went-west. Began time dim-light at he

Meauri-lavi Pari-lavi pitaka vōa oei avōpe. Oei
 Meauri-men's-house Pari-men's-house veranda on descended alighted. Descended
avōpe soa lea mora titiviri la Mirou ivutu oti vōa haiako eaea mapōpe.
 alighted time that feet patter - Mirou sleeping place at awake lay heard.

Mapi haiiri mōfeare ōpe, Elailiri itita lehara varo!
 Heard mind this-like said, Elailiri coming what perhaps!

The talk being ended, Avearo took tokens of her love - scented leaves from her ear lobe and a tuft from her grass skirt - and gave them to Elailiri. "As the time is drawing near," said she to Elailiri, "here is my little parcel - a tuft from my grass skirt and the decoration from my ear. Take it, go and give it to Mirou. It is to represent me."

Having taken the token, Elailiri took off in the night and flew away westwards. At the first flush of dawn, while it was still half-light, he came down and alighted on the veranda of the Meauri-Pari men's house. When he alighted Mirou was lying awake in his sleeping place. He heard the patter of feet and said to himself, "That's Elailiri just come perhaps!"

(7d) *Elailiri oei avi mō o ita itei au ukavōpe,*
Elailiri descended alighted this word with arose - went-inward,

Paua e, a ivutu ei ō ovoako ei? Ara itita meha.
Elder-brother o, you asleep eh or awake eh? I have-come this.

Paua arero mō moipe, Marehari seika, ara haiako eaeita,
Elder-brother to-him this said, Young-brother small, I awake lying,
ave lea mora titiviri la mapi, mō auai, a itita reha.
your those feet patter - heard, this said, you had-come that.

Elailiri tava o arero areve lea maea maria voa seseari haro ipi
Elailiri answer word him his that body outside at close-to head below
voa mō o ita oei avōpe, Paua e, itita meha.
at this word with down sat, Elder-brother o, have-come this.

Having alighted, Elailiri arose and made his way inside, saying as he did so, "Big brother, here I come."

His big brother said to him, "Young brother, I was lying awake, and hearing the patter of your feet, I said to myself that you had come."

Elailiri stood close by him, and with this remark as answer, sat down by his head, "Big brother, here I've come."

(7e) *Mirou mavitoa pototi iavi Elailiri la mō moipe, Elailiri e, Arave*
Mirou turned-over on-stomach lay Elailiri to this spoke, Elailiri o, My

haiiri are sa moita lea haihava o la mei ave lea haiiri voa ara mapi hai
mind she by said that wonder word - say your that mind in I hear mind
paraeai vei.
set-free to.

Elailiri mō ōpe, Mai fœa meha.
Elailiri this said, Hand packet this.

Mirou turned over, and lying on his stomach, to Elailiri he said, "I'm wondering, Elailiri, what message she gave that you have in your mind. Tell me what it is, for when I have heard it my mind will be set at rest."

"Here's a little packet," said Elailiri.

(7f) *Mirou Elailiri ve mai voa lea mai fœa la ovi itei au avōpe. Avi*
Mirou Elailiri's hand from that hand packet - took arose - sat. Sat

are eavōpe soa Avearo ve mate sasari aea avato lōve ita eovi
he looked time Avearo's skirt tuft and ear-lobe scented-leaves with saw
mea o ita evera sisipe, Sio! Avearo ve maea pero⁵⁷ meha.
this word with nose kissed, My-goodness! Avearo's body token this.

Lea etau areve lea maea pero eovi, are evera sisipe soa, lea
 Those things her those body tokens looked-at, he nose kissed time, that
 mu la muria haikaea mōfeare o Elailiri la moipe, Elailiri e, ara mea
 odour - smelled thought this-like word Elailiri to said, Elailiri o, I these
 maea pero la muriata soa arave haiiri Avearo sa itōvi kaloi.
 body tokens - smelling time my heart Avearo by plucked completed.

When Mirou took from Elailiri's hand that little packet, he sat up. As he sat there he looked and saw the tuft of Avearo's grass skirt together with the scented leaves from her ear lobe, and kissing them said, "My goodness! this is Avearo's love token."

As he looked at those tokens of her person and pressed them to his lips, smelt them, pondered, and then said to Elailiri these words, "Elailiri, as I have been smelling these love tokens, Avearo has completely captivated my heart."

8

(8a) Soka aite voa Mirou mō ōpe, Elailiri e, a foreraia, mariosu
 Well next at Mirou this said, Elailiri o, you go-out, young-brothers
 tao omoia, Poi itua lalō' puavi kekese leitit' oria, ereita oroti oti
 group say, Sago bits ate everybody finish made if, we canoe place
 voa kawai roi.
 to go-inland shall.

Ere kei kokoruka oroti solō voa popōvi Mirou erero o mōfeare
 They went-inland gathered canoe chips on stood Mirou to-them word this-like
 o moipe, Mariosu tao e, Faitora sare meha, uti ita sahoiai
 word said, Young-brothers group o, Now day this, bones with exert
 puavaia. Iso sare oroti ve sesea kaleiti sare meha.
 everybody. Today say canoe's smooth finishing day this.

A little later Mirou said, "Elailiri, go out and tell the lads that if they have finished eating their bits of sago, we'll go off to the canoe place."

Off they went, and as they stood together on the canoe chippings, Mirou said to them, "This is the day, lads, when we must really exert ourselves, every one of us. Today the smoothing of the canoe logs must be finished."

(8b) Lea oroti oraka⁵⁸ la ere lea sare farakeka sesea kaleipe.
 Those canoes two - they that day one smoothed finished.

Meafautu sare itai itai koroviri oraka sesea kalei, Mirou lea oroti
 Afternoon sun side side faces two smoothed finished, Mirou those canoe-logs
 oraka la mai paea vovo teraia itia lei erero mō moipe, Roroka loita
 two - hands handled while going coming to them this said, Finish made
 reha.
 that.

Well, that day they finished making smooth both the canoe logs. By the afternoon the faces of both sides of the canoe were completely smooth. Mirou put his hands onto the two canoe logs, feeling them as he went up and down. Then he said to them, "That job's done!"

(8c) Mirou te opa oraka la fareōvi eovi, ata kerori te evoe oraka
 Mirou went bows two - took-away looked, again turned went sterns two

ta fareōvi eovi, mōfeare o mariosu tao la au moipe, Ereitave tivi
 - took-away looked, this-like word young-brothers to - said, Our work
 roroka loita reha. Hōru oraka āra-ita miavaia, ereita mea oroti oraka
 finished made that. Bearers two distance place, we these canoes two
 kikia isei, hōru oraka voa fareōvi miavai vei. Ereuka mea sare
 shift go-beachwards, bearers two on take-up place to. They-two this sun
 toa arara leiti vei.
 shine-on dry make to.

Mirou then went and lifted the two bows to look them over; then he turned and went and shifted the two sterns to examine them. This done, he said to his young brothers, "That's our work finished. Put a couple of bearers at a distance from each other. We'll move this pair of canoe logs a little in the beach direction and set them on the two bearers. This sun will shine on them and dry them out."

(8d) Are aite o mariosu tao la mō moipe, Oroti oraka roroka lei
 He next word young-brothers group to this said, Canoes two finish made
 puavaita reha. Vevere ereita koti mea oroti oraka la aruovi isei miri
 altogether that. Tomorrow we come these canoes two - pull go beach
 voa miavai vei. E sasae itōvi ovi isei miri sare voa
 on place to. You old-coconut-leaves gather get go-beachwards beach sun in
 aiperovi sare toa arara leiti vei.⁵⁹
 place sun shine-on dry become to.

"The two hollowed logs are now quite finished," was his next word to his young brothers. "Tomorrow we'll come and pull this pair of canoe logs out onto the beach. Off you go and gather some old coconut leaves, take them to the beach and put them in the sun to dry."

(8e) Meafautu soa mea aeōpe eavia, ere au isaipe. Isei
 Afternoon time light dim because, they - went-beachwards. Went
 elavo voa papatavi, ereve uamori sa ovi papatavi vipōpe lariatou la
 men's-house into ascended, their women by took ascended set-down food -
 vifori avi au lōpe. La' roroka leipe lea soa, Mirou erero mōfeare
 gathered sat - ate. Ate finished made that time, Mirou to-them this-like
 moipe, Vevere ve tivi ara sa ero omoita reha. Maria levi soeai
 said, Tomorrow's work I by to-you said that. Outside do-not go-off
 puavaia. Ara heaea farafarapo omoi roi.
 everybody. I menfolk some talk shall.

As the afternoon drew on and seeing that it was getting dark, off they went homewards. They then climbed up into the men's house, gathered round, sat down and ate the food which their womenfolk had brought up and set there. When the meal was ended, Mirou said to them, "I have already told you the work for tomorrow. None of you are to go off to do anything else. I'll have a word with some of the village men."

(8f) Aite voa are itei elavo pitaka soafe voa pōvi, erehaha ōpe.
 Later on he stood-up men's-house veranda front on stood, cleared throat.

Lea soa maiapeape karu lea erehaha la mapi, o tororoōpe reha.
That time clan people that clearing-throat - heard, word ceased that.

Mirou itoro o mō isa moipe, Melaripi-Siviri Kaipi-Siviri
Mirou proclamation word this called said, Melaripi-many Kaipi-many

heaea, e foforoe ara mariosu ita ve sariva oroti vevere aruovi
menfolk, you please I young-brothers with 's journey canoe tomorrow pull

isei miri voa miavai ve sare vevere reha. O taheka foforoe reha. Kakeva
go beach on place's day tomorrow that. Word little please that. Willing

karu sa haria arave oroti aruovai vei. Soka are o lōri isa mei
people by only my canoe pull to. Well he word that-like called said

*oei avōpe.*⁶⁰
down sat.

After a while he got up and as he stood on the front platform of the men's house, he cleared his throat. His clansmen, on hearing that sound, stopped their talking.

"Men of Melaripi-Siviri Kaipi-Siviri," proclaimed Mirou in a loud voice, "tomorrow will you please pull the canoe logs belonging to me and my young brothers out onto the beach! The day is tomorrow. That's all there is to say, thank you! It will be just the willing ones who will be pulling these canoe logs of mine." Having made his proclamation in that way, he sat down.

(8g) *Are mariosu tao la mō moipe, E uamori omoia, Vevere*
He young-brothers group to this said, You women say, Tomorrow

heaea ve lariatau taheka leiti vei; elore elore uamori ōvafaia.
clansmen's food little prepare to; each-own each-own wives tell.

Soka ere au fafukōpe. Mirou mariosu oraka elavo voa iroropa
Well they - descended. Mirou young-brothers two men's-house in lay-down
puavōpe.
all.

"Tell your womenfolk," said he to his young brothers, "to prepare a little food for our clansmen. Each of you have a word in his wife's ear."

They then descended and went off, while Mirou together with his two young brothers lay down to sleep in the men's house.

9

(9a) *Iroropa sisea, mea ōpōpe soa karikara karu itotea elore maea laua*
Lay-down lay, time began time village men arose own body talk

mōfeare sukōvi ōpe, Ereita karu sevese-apo ve oroti iso paitaravai
this-like conversed -, We man splendid 's canoe-logs today drag-out

roi. Karu hea lalasi o mō ōpe, E! are feita eapo lea oroti
shall. Men some question word this said, Eh! he night - those canoe-logs

paitaravai vei moia soa, ela hea ore leiti kasirau. Aita! are
draw-out to said time, we some knowledge had none. Very-well! he

lea oroti leavoa foita?
those canoe-logs where felled?

*Ore karu ve o mōfeare, Uelia-laro*⁶¹ *voa foita.*
Knowledge man's word this-like, Uelia-laro at felled.

So they lay asleep until, when it was getting light, the village men arose, and were talking amongst themselves, saying, "Today we drag out the great man's canoe logs." Some men then put the question, "Eh! when he told us last night about pulling out those canoe logs, some of us didn't know about it. So where has he felled the canoe logs?"

"He felled them at Uelia-laro," said those who were in the know.

(9b) *Mirou mariosu ita sa faukōpe soa, ere ere ita farehoria au*
 Mirou young-brothers with by descended time, they they with together -
kavōpe. Kei kei oroti oti voa forerōpe. Foreri Mirou heaea la
 went-inland. Went went canoe place at arrived. Arrived Mirou men-folk to
*mō moipe, Oroti havi toai puavaia.*⁶²
 this said, Canoe struts hit everybody.

*Soka heaea havi toa roroka lei, ere oroti ape perea miavi fasōpe.*⁶³
 Well men-folk struts hit finish made, they canoe mouth pole placed tied.

Fasi fasi roroka leipe soa, Mirou heaea la mō moipe, Hausu aruovi
 Tied tied finish made time, Mirou men-folk to this said, Top pull

kerori opa leitia. Evoe heaea hea sa aite voa sukapaia.
 turn-round front make. Stern men-folk some by behind from push.

When Mirou with his young brothers came down from the men's house, and set off inland, the village men joined them. On and on they went until they came to where the canoe logs were lying. Then Mirou said to the village men, "Everybody set to and knock into position the struts across the openings of the logs."

The struts having been fixed into position, the men then placed lengths of saplings along the open tops of the hollowed logs, and made them fast. When this was done, Mirou said to the men, "Pull the smaller ends of the logs round to the front. Some of you men give a push to the stern from the rear."

(9c) *Lea soa Mirou erero mō moipe, Oroti paitaravai solō*
 That time Mirou to-them this said, Canoe pulling chippings
uka isaia.
 spread-in-line go-beachwards.

Roroka leipe soa, Mirou erero mō moipe, Oroti hōru toapaia.
 Finish made time, Mirou to-them this said, Canoe runners throw-down.

Lea hōru ere toapi isei isei miri voa forerōpe.
 Those runners they threw-down went went beach to arrived.

Aite are karu la mō moipe, Oroti aruovai puavaia.
 Then he people to this said, Canoe pull everybody.

Then Mirou told them to spread the canoe chippings along the ground to make a runway for the canoe logs.

That complete, Mirou then said to them, "Throw down lengths of saplings as runners."

This they did and so prepared a runway right through to the beach.
 Then he said to the men, "Everyone pull on the canoe log."

(9d) *Hausu ere aruovi, opa leipe; evoe ere aite voa sukapōpe.*
 Top they pulled, front became; stern they behind to pushed.
Lea oroti oraka la ere lōfeare aruovi isei isei miri voa forera
 Those canoe two - they that-like pulled went went beach on arrived

miavōpe. Lea soa Mirou heaea la mō moipe, Foforoe roroka loita reha.
placed. That time Mirou men-folk to this said, Thanks finish made that.

Ereita te arave lea elavo voa patei kokoruka avai puavai vei.
We go my that men's-house into ascend gather sit-down everybody to.

They pulled on the bow end so that it came round to the front and pushed the stern to the rear.

They pulled in that manner both canoe logs, and kept on pulling until they had set both logs in position out on the beach. "That's the finish, thank you all," said Mirou to his village men. "We'll all go up and sit together in my men's house."

(9e) *Ere te Mirou ve elavo voa papatavi kokoruka ava puavōpe.*
They went Mirou's men's-house into ascended gathered sat-down everybody.

Mirou mariosu ita oroti hōru sosoka ovi patei elavo voa vipi,
Mirou young-brothers with canoe runners feast got ascended men's-house in set,

heaea sa lōvoa lōpe. La' roroka leiye soa Mirou are heaea la mō moipe,
men-folk by there ate. Ate finish made time Mirou he men-folk to this said,

Heaea e, foforoe faukai puavaia. Oroti horu sosoka ara mariosu
Men-folk o, please descend everybody. Canoe runners feast I young-brothers

ita loita e larita reha. Kitou oria, araro omoia; kitou auke oria ta
with made you have-ate that. Anger if, me tell: anger none if also

*araro omoia.*⁶⁴
me tell.

So they went, climbed up and sat together in Mirou's men's house. The food for the canoe hauling feast having been brought up and set in the men's house, it was eaten there by the assembled men. When they had finished eating, Mirou said to the village men, "Well, folks, please go down all of you. My young brothers and I have made our feast for the hauling of the canoe logs, and this is what you have just eaten. If you feel any dissatisfaction, do tell me; if you are satisfied, let me know that also."

(9f) *Lea meafautu voa heaea ita mariosu ita ere fafuka elore*
That afternoon in men-folk with young-brothers with they descended own

elore oti voa te au iavai puavōpe. Are te mariosu oraka ita
own place to went - lay-down everybody. He went young-brothers two with

lea elore oti voa au iavōpe.
those own places at - lay-down.

That afternoon the village men together with his young brothers went down, each to his own place, and there lay down to sleep. Likewise he and his two young brothers made their way to their own places to sleep.

10

(10a) *Iavai oti voa Mirou Elailiri la isa mō ōpe, Elailiri e, mōvoa*
Lying-down place at Mirou Elailiri to called this said, Elailiri o, here

kotia.
come.

Koti are mō moipe, Elailiri e, a ata teraia, iso feita Avearo la ara
Came he this said, Elailiri o, you again go, to- night Avearo to I

vei omoi vei. A mōfeare moia, Ela sare oroti aruovi izei miri voa miavi
 for tell to. You this-like say, We day canoe pulled went beach on placed
 kekese lei, Mirou araro itapi itita meha. Mirou mō auai, A te Avearo
 finish made, Mirou me sent have-come this. Mirou this says, You go Avearo
 omoia, Mirou faitora oroti paitaravi izei miri voa miavi roroka loi; ara lea
 tell, Mirou now canoe drawn-out went beach on placed finish is; I that
 o aro omoi vei itita meha. A mōfeare moia, Vevere oroti sare
 word you-to tell to have-come this. You this-like say, Tomorrow canoe sun
 toai roi, sasae ta sare vevere sukai roi.
 expose will, old-coconut-leaves also sun tomorrow dry will.

A sare levi vifai roi. Iso sare oroti a itoreai roi. Ara
 Day-after-tomorrow never burn will. To-day canoe fire char will. I
 lea o aro omoi vei itita meha.
 that word you tell to have-come this.

From his sleeping place Mirou called Elailiri, saying, "Elailiri, come here!"

When he came, Mirou said to him, "Elailiri, you go off again tonight to talk
 to Avearo on my behalf. Tell her that we pulled the canoe logs out today, and
 set them on the beach. Say that Mirou has sent you, and here you've come.
 Mirou says, 'You go and tell Avearo, Mirou has now finished dragging out the
 canoe logs, and has put them on the beach.' I have come to tell you that mes-
 sage. You say also, 'The sun tomorrow will dry the canoe logs, and old coconut
 leaves will be put out in tomorrow's sun. We will not wait until the day after
 tomorrow before setting fire to them, but will char the canoe straight away.
 I have come to give you that message'."

(10b) Elailiri te Avearo o lōri moipe. Avearo ve tava o Elailiri
 Elailiri went Avearo word that-like said. Avearo's answer word Elailiri

la mōfeare moipe, Lea oroti si leiti kao ei?
 to this-like said, That canoe delay made not eh?

Elailiri mō ōpe, A, lōfeare!
 Elailiri this said, Yes, that-like!

Elailiri e, a te Mirou la omoia, are omoita lea sare kofa la ara tai
 Elailiri o, you go Mirou to say, he says that day true - I wait
 roi. Sare aea levi ovai roi. Avearo ve o kaleita reha.
 shall. Day other never have shall. Avearo's word finish that.

Off went Elailiri and gave the message. Avearo answered and said, "There's
 been no delay over that canoe, eh?"

"No, indeed!" said Elailiri.

"Elailiri, you go and tell Mirou that I'll wait for the day that he appoints.
 I won't have any other day. That's the end of Avearo's message."

(10c) Elailiri soea vo iti mea ōpaiape mea ilaila voa
 Elailiri flew - came time was-beginning-very-early-morning at

elavo pitaka voa oei au avōpe. Lea lula Mirou mapi, itakaeri a'
 men's-house veranda on dropped - sat. That shake Mirou heard, started up
 sosora ofae Elailiri la eavōpe. Soka Elailiri itei mō o ita
 half-opened eyes Elailiri - saw. Well Elailiri got-up this word with

kavōpe, Mirou e, a itoi ei?
 went-in, Mirou o, you rise-up eh?

Mirou mōfeare Elailiri la moipe, Marehari seika e, ara ovokari
 Mirou this-like Elailiri to said, Young-brother small o, I awake

eaea.
 am-lying.

Off flew Elailiri, and at early morning, at the first streak of dawn, he came and alighted on the veranda of the men's house. Mirou felt the shake, started up and with eyes half opened, he caught sight of Elailiri. Thereupon Elailiri got up and went in, saying, "Mirou, are you awake?"

"Young brother," replied Mirou, "I'm lying here awake."

(10d) *Elailiri Mirou la mō moipe, Avearo o mō auai, Mea oroti tivi si*
 Elailiri Mirou to this said, Avearo word this says, This canoe work delay
kao. Soka utohoa leitia.
 not. Well at-once do.

A! ara mapai, Mirou o lōri ōpe. Marehari seika e, si
 Yes! I hear, Mirou word that-like said. Young-brother small o, delay
etau kasirau! A arero omoia lea sare, arave haiiri oroti ve a vifai
 thing none! You her told that day, my mind canoe's fire burning
sare reha.
 day that.

Then Elailiri said to Mirou, "Avearo says that there has been no delay with the work on this canoe. So be as quick as you can."

"Yes, I understand," was Mirou's response. "This is no slow job, young brother. It is my intention that the charring of the canoe will be on the day you told her."

11

(11a) *Miori are mariosu la i isa, ere papatavi elavo voa*
 Morning he young-brothers to called, they ascended men's-house in
kokoruka avi Mirou mariosu la mō moipe, Ara mea elavo voa
 gathered sat-down Mirou young-brothers to this said, I this men's-house in
iavi eaeava roi. E iso sare hōru ita pere ita éla ita
 lie-down be shall. You today cross-beams also gunwale also vine also
totamaravi forera lea oroti maria sare voa sukai puavaia.
 get appear that canoe outside sun in expose everybody.

In the morning he called out to his young brothers. They came up and sat together in the men's house. Mirou then said to them, "I'll be having a lie down in this men's house. Today you are all to get the canoe cross-beams and gunwale timber, and also the material for lashing. Then put it all out in the sun just by the canoe."

(11b) *Mariosu lea o la mapi, ereve Lavaia-tao Karoa-tao ovi*
 Young-brothers that word - heard, their Lavaia-edge Karoa-edge got
sisapi au kavi puavōpe. Kei furuka voa ere hōru ita
 poured-out - went-inland everybody. Went bush in they cross-beams also

pere ita éla ita totamaravi isei miri oroti maria sare voa aiperova
 gunwale also vine also gathered went beach canoe outside sun in placed
puavōpe. Meafautu sare ere iti Mirou la mō moipe, Toare e, a
 everybody. Afternoon sun they came Mirou to this said, Elder-brother o, you
omoia etau foromai ela sa lei roroka loi.
 have-said things all we by made finish have.

Soka, e uvi voa tera puavaia. Are elavo pitaka voa avi
 Well, you houses to go everybody. He men's-house veranda on sat
erero o lōri moipe. Lō mei ere elore elore oti voa au terōpe.
 to-them word like-that said. That said they own own place to - went.

On hearing these words, his young brothers got their Lavaia-Karoa axes and they all went off in a crowd to the bush. On reaching the bush they cut and collected saplings for the cross-beams and the gunwale of the canoe, together with lashing material also. They then made their way back to the beach and placed everything in the sun just by the canoe. In the afternoon they came and told Mirou, "Big brother, everything has been done that you told us to do."

"Very well, off you go all of you." That was his word to them as he sat on the veranda of the men's house. Off they went, each to his own home.

(11c) *Iavi, mea ōpōpe soa Mirou erero ata isōpe. Ere papatavi, are*
 Lay-down, time began time Mirou to-them again called. They ascended, he
*elavo voa erero mō moipe, Iso sare ereita oroti a itoreai roi.*⁶⁵
 men's-house in to-them this said, Today - we canoe fire char shall.

Mirou mariosu ita itotea fafuka te oroti oti voa foreri,
 Mirou young-brothers with arose descended went canoe place at arrived,
Mirou mō moipe, Ma hivi koti haekao vipa puavaia.
 Mirou this said, Water draw come near place everybody.

Aite ere a-oro tailea futaita la sere tola ta fasōpe.
 Next they ashes sweep quenching young-coconut-fibre stick also tied.
Aite Mirou erero o mō moipe, Sasae totamaravi oroti
 Next Mirou to-them word this said, Dried-coconut-leaves get canoe
iri voa musukea musukea aria.
 inside in push push keep-on.

After they had slept, at early dawn, Mirou again summoned them. When they had come up into the men's house, he said to them, "Today we'll be charring the canoe." This would make the canoe watertight.

Mirou and his young brothers got up, and they all made their way down and proceeded until they arrived at the canoe place. "Everybody get some water," said Mirou, "and put it near at hand."

They then tied some green coconut fibre onto a stick for sweeping and quenching the ashes from the charring. After that Mirou told them to get dried coconut leaves and to keep pushing them inside the canoe logs.

(11d) *Ere sasae oroti iri voa musukea musukea a' roroka*
 They dried-coconut-leaves canoe inside in push push - finish
leipe soa, ere a fōfōea a-uri lei, ere ovi oroti iri voa sukōpe la
 made time, they fire blew-on flame made, they got canoe inside thrust coconut

a sa vifaife. Lea soa ere kiva pepeiape; a sa oroti la sa'
 fire by kindled. That time they care were-standing; fire by canoe - burn
 hasiavai ave. Lea oroti ere a itorea itorea roroka leipe soa, ere
 damage lest. That canoe they fire charred charred finish made time, they
 Oro ruru ovi oroti ve opa ita evoe ita voa soa oroisoria fasa fasa
 Hibiscus bark got canoe's bow also stern also on times three tied tied
 ōpe. Lea opa ita ve karoro rare Kako kōvōre reha.⁶⁶
 -. That bow with 's decoration name Kako neck that.

When they had finished pushing the dried coconut leaves into the canoe logs,
 they fanned the fire until it flared, then kindled the coconut leaves in the
 canoe logs. During that time they were standing by keeping watch lest the fire
 should burn and damage the canoe. When eventually the charring of the canoe
 was finished, they took strips of Hibiscus tree bark and tied them around the
 bows and sterns of the canoe logs three times. The name of the decoration that
 was on the bow was 'Kako Neck'.

(11e) Ere roroka leipe soa ere lea oroti oraka la fareōvi, hōru rovaea oraka
 They finish made time they that canoe two - removed, beam big two
 voa vipōpe. Vipi roroka lei ere ora havi⁶⁷ toa haura lei, hōru
 on placed. Placed finish made they under struts hit straight made, cross-beam
 saerea maravi oroti ape voa miavōpe. Aite voa ere oroti pere maravi
 cut got canoe mouth on placed. Next - they canoe gunwale-rail got
 hōru ve arori voa ori miava miava ōpe; areve rare oroti pere
 cross-beam's top on above placed placed -; its name canoe gunwale-rail
 reha. Aite voa Mirou erero mō moipe, Ela mai paea puavaia, oroti
 that. Next - Mirou to-them this said, Vine take hold everybody, canoe
 avae hōru ve ora voa totora puavaia.⁶⁸
 gunwale cross-beams' under at make-holes everybody.

When they had completed that part of the work, they removed the two canoe logs
 and set them on two big bearers. With the hollowed logs in position, they
 fixed struts underneath to keep them upright. Then they cut the cross-beams
 and placed them across the open tops of the logs. Next they got the gunwale
 rails and put them on top of the cross beams. That part has the name 'canoe
 gunwale'. Mirou then said to them, "Everybody get the tying material to hand;
 under each cross-beam make a hole in the gunwale."

(11f) Roroka leipe, aite voa are erero mō moipe, Oroti hōru fasaia.
 Finish made, next - he to-them this said, Canoe cross-beams tie.

Roroka leipe, aite voa are erero mō moipe, pere ta fasaia.
 Finish made, next - he to-them this said, gunwale-rail also tie-on.

Roroka leipe, are erero mō moipe, Aite mai opa poporo ita evoe
 Finish made, he to-them this said, Next way bow decoration also stern
 poporo ita paraea puavaia.⁶⁹ Ere lea poporo paparaea roroka lei,
 decoration also loose everybody. They those decorations loosed finish made,
 are erero mō moipe, Ereitave sariva terai mai lōfeare; oroti ve
 he to-them this said, Our journey going way that-like; canoe's

kekeva paraea roroka loita reha.
decoration loosed finish made that.

When that was done, he next said to them, "Tie on the cross-beams." That complete, he next told them to tie on the gunwale rails. When that was finished, he said to them, "Next, everybody put the decorations to the bow and stern." When they had finished putting the decorations in position, he said to them, "That's how we'll be travelling. The canoe has now got its adornment."

(11g) Aite voa Mirou erero mō moipe, Ereitave sariva teraita soa ereitave
Next - Mirou to-them this said, Our journey going time our

maea ta ara sa hōve-maea paku-maea pisi roi.⁷⁰
bodies also I by hōve-body paku-body make shall.

Are erero o lōri mei, mea aeōpe eavia, ere karikara voa au
He to-them word that-like said, time dusk-was because, they village to -
terōpe. Oroti lōfeare fasi roroka leipe.
went. Canoe that-like fastened finish made.

After a while Mirou said to them, "When we set off on our journey, I'll put the clan markings on our bodies."

When he had told them that, they went to the village, for it was getting dark. Thus the fastening together of the canoe was finished.

(11h) Soka ere te elavo voa papatavi avi, ereve lariatav itua
Well they went men's-house into ascended sat-down, their food bits

elavo voa kokoruka la' roroka leipe soa, Mirou erero mō moipe, E
men's-house in gathered ate finish made time, Mirou to-them this said, You
vevere poi leiti roi. Ara vereve oroti pisi sukai roi.
tomorrow sago make will. I tomorrow canoe decking lay shall.

Mariosu tao e, o foforo reha. E maea lei fafuka te haiorai
Young-brothers group o, word may-I-say that. You set off descend go rest

puavaia. Ara ta mariosu oraka ita iavai roi. Lō mei ere
everybody. I also young-brothers two with lie-down will. That said they
au iavōpe reha.
- lay-down that.

They made their way up into the men's house. There they sat down and ate their morsels of food together. When the meal was ended, Mirou said to them, "Tomorrow you will make sago. My job tomorrow will be decking the canoe. That's all there is to say, lads. Off down you go and everyone have a rest. I also with my two young brothers will lie down to sleep." Thereupon they lay down to rest.

12

(12a) Mirou are itei kei ivutu oti voa oei avi, are Elailiri la isōpe,
Mirou he arose went sleep place at down sat, he Elailiri to called,

Elailiri e!
Elailiri o!

Elailiri mō ōpe, o!
Elailiri this said, O!

A mōvoa kotia.

You here come.

Elailiri isei areve maea maria voa oei avōpe.

Elailiri went his body outside at down sat.

Mirou arero mō moipe, Ara faitora aro Avearo tai ata itapai roi.

Mirou to-him this said, I now you Avearo to again sent shall.

Oroti fasi roroka éla fufusi ita oroti ve kekeva ita, lea fari a
Canoe tied finish vine tassels with canoe's decoration with, that story you

ovi te Avearo la moia. Ara mōvoa iavai roi; a eapo teraia.

take go Avearo to tell. I here lie-down shall; you please go.

Mirou got up and went along to his sleeping place. There he sat down and called to Elailiri, "Elailiri!" "Oh!" exclaimed Elailiri.

"Come here!"

Elailiri went and sat down beside him.

"I'll now again send you to Avearo," said Mirou to him. "Off you go and tell Avearo the news that the canoe has been fastened together and that it has its tassels and decorations. I'll lie down here. Off you go, please."

(12b) Elailiri te lea feita soeōpe reha. Are te lea feita apisi Avearo
Elailiri went that night flew that. He went that night midnight Avearo

la sukapeta, arero lei itakaeri a' itei mai Elailiri ve maea voa pavōpe.

- nudged, her made started up awoke hand Elailiri's body on stayed.

Avearo ve lalasi o kefa uri mōfeare moipe, A ita leisa?

Avearo's question word whisper language this-like said, You with who?

Elailiri mō ōpe, Ara Mirou ve marehari seika, Elailiri.

Elailiri this said, I Mirou's young-brother small, Elailiri.

Soka Avearo lea o mapōpe reha. Areve o mōfeare, A mea heafo

Well Avearo that word heard that. Her word this-like, You this difficult

leitia soa haisora leiti sore ei?

making time tired become never eh?

Thereupon that night off flew Elailiri. On his way he went, and at midnight he quietly gave Avearo a nudge. This made her wake up with a start, and groping around, her hand rested on Elailiri's body. "Who are you?" asked Avearo in a soft whisper.

Said Elailiri, "I'm Mirou's young brother, Elailiri."

Avearo, having heard that, made this comment, "Don't you find this troublesome, or don't you ever get tired?"

(12c) Elailiri ve tava o mōfeare, Avearo e, ara haisora levi leiti roi,
Elailiri's answer word this-like, Avearo o, I tired never be will,

Mirou are arave paua eavia; ara lea heafo haisora levi leiti

Mirou he my elder-brother because; I that difficulty weary never be

roi. Aite are oroti kekese fari muiōpe reha.

will. Then he canoe finish story showed that.

Avearo ve tava o mōfeare, E maea kekese kofa leitita soa voa, a

Avearo's answer word this-like, You - ready truly being time at, you

soa farakeka araro tai ata soea vo itia, ara ore leiti vei; arave
time one me to again running - come, I knowledge have to; my
o lōfeare. Soka a teraia.
word that-like. Well you go.

Elailiri lea oti kiripaita reha.
Elailiri that place left that.

"Avearo," said Elailiri in reply, "how could I possibly get tired, seeing that Mirou is my elder brother? I'll never get weary of taking such trouble." Then he told her the news about the finishing of the canoe.

"When you have made everything quite ready, come again to me quickly just the once in order to let me know. That's all. So off you go."

Thereupon Elailiri left that place.

(12d) Elailiri iti mea ōpōpe mea viriviri are elavo pitaka voa te
Elailiri came time began - dim-light he men's-house veranda on went

oei avōpe. Avi lea mora titiviri Mirou mapōpe reha, ipi are
dropped sat. Seated those feet patter Mirou heard that, because he

everori itei aiseseiape eavia. Are ofae eavōpe soa Elailiri arero tai
beforehand awake was-sitting because. He eyes saw time Elailiri him to

kavōpe. Elailiri o mōfeare Mirou la soi pōvi moipe, Mirou e, hailareva
went-in. Elailiri word this-like Mirou to stood - said, Mirou o, happy

o harua Avearo sa moi, Elailiri e, te Mirou la moia, Roroka leita sare kofa
word short Avearo by says, Elailiri o, go Mirou to say, Finish make day true

voa soa farakeka ata soea vo iti araro omoia. Elaka Mirou ita mea
on time one again running - come to-me tell. We-two Mirou with this

Ivo-firu Lavao-firu voa soso tataeai roi. Avearo ve o kaleita reha.
Ivo-island Lavao-island on face meet shall. Avearo's word finish that.

Early in the morning, in the half light, he came and landed on the veranda of the men's house. The patter of his feet was heard by Mirou, for the latter had already been awake some time and was just sitting there. As he looked out Elailiri went in to him. Elailiri stood there and spoke to Mirou in this wise, "Mirou, Avearo's message is short and sweet. She said, 'Elailiri, you go and tell Mirou that on the very day when everything is ready, just come quickly once more and tell me. In due course Mirou and I will be meeting face to face on this Ivo-Lavao Island'. That was the end of Avearo's message."

13

(13a) Soka miori soa voa Mirou elavo pitaka pisiri voa foreri, areve
Well morning time at Mirou men's-house veranda open on appeared, his

mariosu tao isa pataipe. Are erero mō moipe, Ara faitora
young-brothers group called ascended. He to-them this said, I now

ereitave tivi faeai roi. E eve uamori ta iso miori poi leiti roi.
our work divide shall. You your women also today morning sago make will.

Ara iso oroti pisi sukai roi.⁷¹
I today canoe decking fix shall.

Mariosu poi vei kavōpe. Are oroti pisi sukai vei terōpe.
Young-brothers sago for went-inland. He canoe decking fix to went.

Meafautu are elavo voa itipe. Lea soa mariosu ta poi oti
 Afternoon he men's-house to came. That time young-brothers also sago place
voa kotipe. Soka are mariosu tao la isa mō moipe, E mōvoa
 from came. Well he young-brothers group - called this said, You here
papatavai puavai-ō!
 come-up everybody!

In the morning Mirou appeared outside on the veranda of the men's house and called to his younger brothers to come up. "I'll now portion out our work," he said to them. "This morning your womenfolk will also make sago. I'll be fixing the decking of the canoe."

The young brothers went off to the bush to make sago, while he went to fix the canoe decking. In the afternoon when he came back to the men's house, his young brothers also came in from the sago place. "Come up here all of you," he called out to his young brothers.

(13b) *Ere papatavi avi roroka lei, Mirou erero mō moipe, Vevere e*
 They ascended sat finish made, Mirou to-them this said, Tomorrow you
poi vei ata kawai puavaia; ara vevere taisa karoro ovi sari roi.
 sago for again go-inland everybody; I tomorrow paddle carving got make will.
 When they had climbed up into the men's house and had seated themselves, Mirou said to them, "Tomorrow you go off for sago again, while I tomorrow will carve the patterns on the paddles."

(13c) *Mea ōpōpe soa mariosu poi vei ata leipe⁷² Are elavo*
 Time began time young-brothers sago for again made. He men's-house
pitaka voa taisa karoro avi sasape.⁷³ Sasa' roroka leipe soa are
 veranda on paddle patterns sat carved. Carving finish made time he
fauka oroti oti voa terōpe. Are te oroti hōve-maea paku-maea
 descended canoe place to went. He went canoe hōve-body paku-body decoration
pisosipe. Aite voa are kaearuka foi vei kavōpe.⁷⁴ Fei fei
 made. Next - he punting-poles fell to went-inland. Fell fell
totamaravi koti, lea oroti maria sare voa aiperovōpe. Aiperovi mea aeōpe
 collected came, that canoe outside sun in placed. Placed dusk became
eavia, are karikara voa ata kerori itipe.
 because, he village to again turned came.

Early morning his young brothers went off again for sago. He sat in the men's house and carved the patterns on the paddles. When he had finished the carving, he went off down to the canoe place. There he put the clan decoration on the canoe. After that he went off to fell the poles for punting. Having felled them, he brought them and placed them in the sun just by the canoe. By then it was dusk, so he returned and came to the village.

(13d) *Iti are meafautu mariosu tao la mō moipe, E vevere fere*
 Came he evening young-brothers to this said, You tomorrow betel
kavea koa tolo ita ovai puavaia. Ara vevere sare oroti kakosa
 near-ripe pepper leaves also get everybody. I tomorrow day canoe enclosure
vipai roi. Elaka Elailiri ia Elailiri ve avai oti ta pisosi roi.
 erect shall. We-two Elailiri with Elailiri's sitting place also make will.

Ipi are sii vita reha; lea soa Mirou ve lea oroti ve sii Elailiri
 Because he girdle man that; that time Mirou's that canoe's girdle Elailiri
*sa harivōpe.*⁷⁵
 by put-on.

That evening he said to his young brothers, "Tomorrow all of you get betel nuts and pepper leaves, while my job will be to erect the canoe enclosure. The two of us, Elailiri and I, will also make the place where Elailiri will sit." That was because the job of being the magic-maker on Mirou's canoe was to be taken by Elailiri.

(13e) *Mea ōpōpe soa Mirou auka Elailiri ita te lea oroti kakosa*⁷⁶ *ita*
 Time began time Mirou pair Elailiri with went that canoe enclosure with
aea Elailiri ve avai oti ita la pisisipe reha. Roroka leipe lea soa,
 and Elailiri's sitting place also - made that. Finish made that time,
Mirou are Elailiri la lalasi lei mō ōpe, Elailiri e, elaka leasauka
 Mirou he Elailiri - question put this said, Elailiri o, we-two when
foreai roi?
 go-on-board shall?

Lalasi lei, Elailiri tava o Mirou la mō moipe, Mea sariva ara
 Question made, Elailiri answer word Mirou to this said, This journey I
papuvita kao; a papuvita. A moita lea sare ereitave foreai sare reha.
 master not; you master. You say that day our boarding day that.
Mirou arero mō moipe, Lareva, elaka karikara voa terai roi; elakave
 Mirou to-him this said, Good, we-two village to go shall: our (two)
tivi roroka loita reha.
 work finish made that.

Early next morning Mirou and Elailiri went off and the two of them constructed the canoe enclosure and also the place where Elailiri would be sitting. When that work was done, Mirou asked Elailiri, "Elailiri, when will the two of us go on board?"

To that question Elailiri made this reply to Mirou, "I'm not responsible for this journey. You are the one in charge. Whatever day you say, that will be the day when we board the canoe."

"Good," said Mirou to him, "let's go to the village; that's the end of our work."

(13f) *Soka ereuka iti elavo voa auka patei, mariosu tao*
 Well they-two came men's-house into pair ascended, young-brothers group
vei avi taiape. Ere koti maea sai a' Mirou erero isōpe, E mōvoa papatavai
 for sat waited. They came body rested Mirou to-them called, You here ascend
puavai-ō.
 everybody.

Ere papatavi elavo pitaka voa avōpe Mirou ve soso voa. Lea soa
 They ascended men's-house veranda on sat-down Mirou's face at. That time
voa Mirou erero mō moipe, E papatava puavaita meha?
 at Mirou to-them this said, You ascended everybody this?

Ere mō ōpe, A, a sa elaro isaita lea vei ela papatavi laipepea
 They this said, Yes, you by us called that for we ascended are-sitting
 meha.
 this.

Thereupon the two of them went and climbed up into the men's house. There they sat waiting for their young brothers. They came and were having a rest when Mirou called to them, "All of you come up here!"

Up they came and everyone sat down in front of Mirou on the veranda of the men's house. "You have all come up?" said Mirou to them.

"Yes," was their reply; "we have all come up and are sitting here because you called us."

(13g) Mirou mō ōpe, Ara ero haikaeaita lea vei isai, ereitave sariva vei
 Mirou this said, I you desiring that for call, our journey about
 ara ero lalasi leiti vei. Leisa leisa araro toarai roi; leisa leisa
 I you question make to. Who who me help will; who who
 seseravai roi?
 stay-behind will?

Ere tava o Mirou la mō moipe, Paua e, usoso kao hea
 They answer word Mirou to this said, Elder-brother o, sufficient not some
 serai roi hea terai roi. Lea soa a haisora leiti ave. Lareva
 stay will some go will. That time you sad become lest. Good

mōfeare: ereita farehoria terai roi, itita soa ta farehoria iti roi;
 this-like: we together go will, coming time together come will;

veverapaita soa ta farehoria veverapai roi; makuri leitita soa ta
 being-lost time also together be-lost will; alive being time also

farehoria makuri leiti roi.
 together alive be will.

"I am needing you," said Mirou, "that was why I called out. I have to ask you about our journey. Who will help me, and who will stay behind?"

They answered Mirou and said, "Big brother, it won't do for some to stay behind and some to go. You'll then feel a bit upset. It is best that we all go together. If we come back, we'll come back together. If we get lost, we'll be lost together. If we return alive, we'll return alive together."

(13h) Mirou ve tava o mariosu la mō moipe, Mariosu e, eve
 Mirou's answer word young-brothers to this said, Young-brothers o, your
 o ara hailareva rovaea kofa. Aita! e oro etau ovi roroka loi ei?
 word I happy very indeed. Well! you lime things got finish made eh?

Mariosu ve tava o Mirou la mō moipe, A, lea roroka loi.
 Young-brothers' answer word Mirou to this said, Yes, those finish make.

Mirou erero tava o mō moipe, Soka arave haiiri meha, ereita oroti
 Mirou to-them answer word this said, Well my mind this, we canoe
 iso meafautu paea isei ma poe voa miavai roi.
 today evening handle go-seawards water edge at place shall.

"Young brothers," was Mirou's answer, "I'm overjoyed at what you say. Now listen. Have you got the betel nuts and pepper leaves ready?"

"Yes, they're ready," was the young brothers' answer to Mirou.

"Very well," Mirou responded; "this is what I have in mind; this evening we'll drag the canoe and put it at the water's edge."

(13i) *Sariva laua lōfeare kekese lei, ere oroti paea isei ma*
Journey talk that-like finish made, they canoe handle went-seawards water
poe voa miavōpe. Miavi apisi leipe soa ere poi vuapōpe soa reha.
edge at placed. Placed midnight became time they sago loaded time that.

Lea feita ereve sariva leiti feita reha. Lea soa Mirou erero mō moipe,
That night their journey making night that. That time Mirou to-them this said,

E eve uamori omei ereitave sariva poi kakoro fasa puavaia.
You your wives tell our journey sago stick-bundles tie-up everyone.

Having thus concluded the talk about the journey, they dragged the canoe along and put it at the water's edge. It was at midnight that they loaded up their sago. That night was to be the night of their journey. Mirou then said to them, "Tell your womenfolk that they are all to tie up sticks of sago in readiness for our journey."

(13j) *Uamori lea poi kakoro⁷⁷ fasaiape soa, ere fafuka, taisa*
Women those sago stick-bundles were-tying time, they descended, paddles

ita poi ita fere ita la foure⁷⁸ ita totamaravi, te oroti
also sago also betel-nuts also green coconuts also got, went canoe

maria voa kokoruka miavōpe. Aite voa ere kerori iti, uamori la mō
outside at gathered placed. Next at they returned came, wives - this

moipe, Elave poi itua roroka lei puavai ei?
said, Our sago bits ready made everybody eh?

Uamori erero tava o mō moipe, A, roroka loi.
Women to-them answer word this said, Yes, ready are.

Aita! ovi te elaro oroti oti voa miaraia.

Very-well! get go to-us canoe place at give.

While the women were tying up the bundles of sago sticks, their husbands went down, got the paddles, the sago, betel nuts and green coconuts, and went and put them all down together by the canoe. After a while they came back and asked the women, "Are all our bits of sago ready, eh?"

"Yes, they're quite ready," responded the women.

"Very well then, take them and give them to us at the canoe."

(13k) *Soka ere paua tai te sariva oroti maria voa forera*
Well they elder-brother to went journey canoe outside at arrived

kokorukōpe. Kokoruka ere oroti aruovi isei avavu voa paraēpe.
gathered. Gathered they canoe pulled went-seawards anchorage at loosed.

Paraea Mirou erero mō moipe, Mariosu e, poi ovi isei ōpa
Loosed Mirou to-them this said, Young-brothers o, sago get go load-up

puavaia; ohoria lei puavaia.
everybody; haste make all.

They then made their way to their elder brother just by the sea-going canoe, and there gathered together. They dragged the canoe down into the sea at a sheltered place.

That done, Mirou said, "Get the sago, lads, and stow it aboard. Hurry up everybody!"

14

(14a) *Lea feita ere poi ōpi roroka lei, Mirou erero mō moipe, Ereita*
That night they sago stowed finish made, Mirou to-them this said, We
faitora foreai roi.
now go-aboard shall.

Lea soa Elailiri auka Karoa-Kakare ita ereuka kakosa maria voa
That time Elailiri pair Karoa-Kakare with they-two enclosure outside at
seseari pavōpe. Karoa Elailiri ve oti la ovōpe. Elailiri are Mirou ve
leaned stayed. Karoa Elailiri's place - took. Elailiri he Mirou's
meu vita kiva vita leipe.⁷⁹ Ere forera mai pisiri voa avōpe.
messenger man care-taking man became. They arrived open sea at sat.
Mirou Elailiri la mō moipe, A iti soea vo te, Avearo la o mōfeare
Mirou Elailiri to this said, You come flying - go, Avearo to word this-like
moia, Mirou la iti. Avearo ve tava o lekōru aro moi roi, a
say, Mirou - is-coming. Avearo's answer word whatever to-you say will, you
ata keroria lavelave soea vo iti, elaro leavoa sukaeaia varo. A eapo
- return quickly flying - come, us where meet perhaps. You please
maea leitia.
set off.

Elailiri au soeōpe.
Elailiri - flew-off.

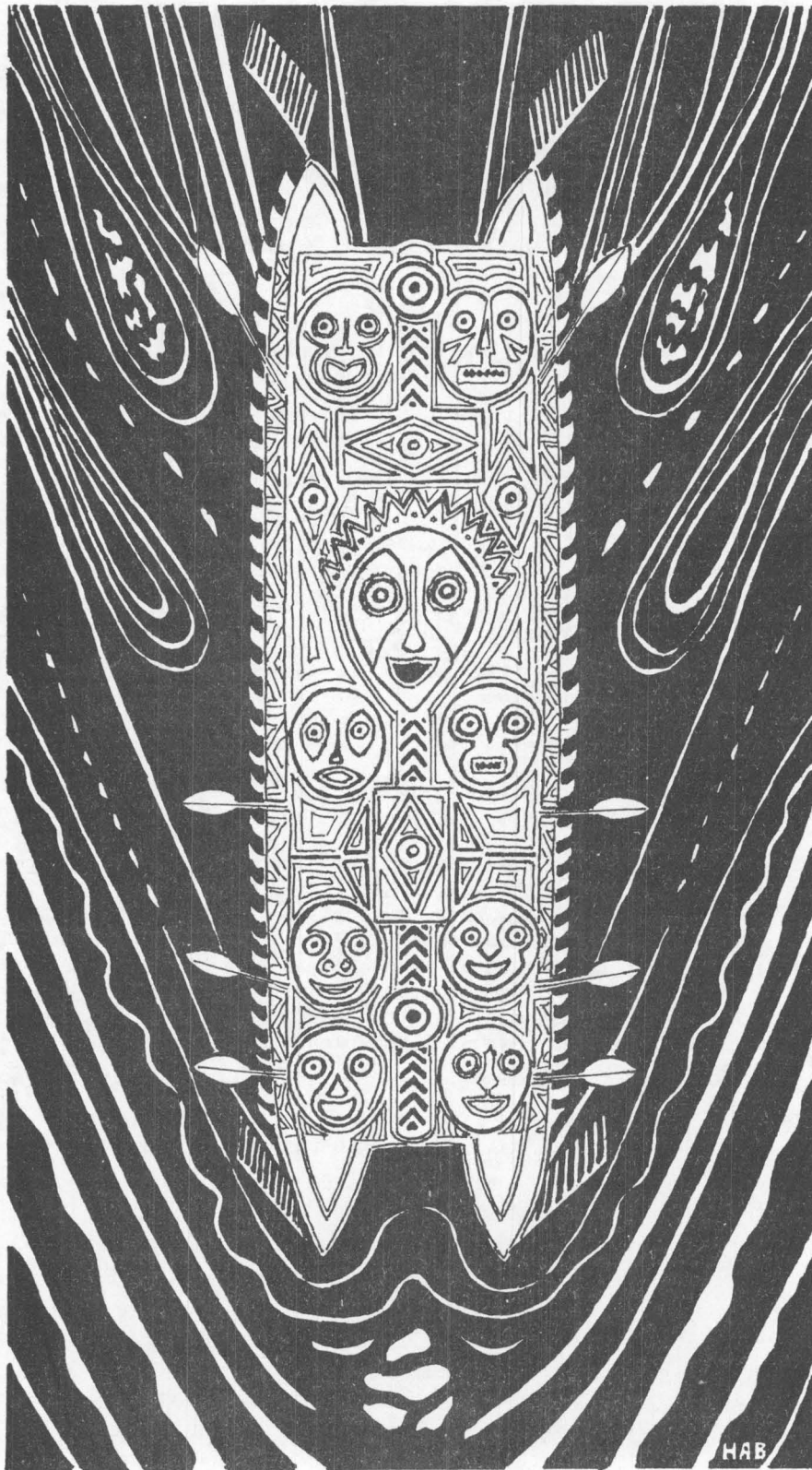
That night when they had completed loading the sago, Mirou gave them the word, "We'll now go on board."

Elailiri and Karoa Kakare then took their place leaning against the enclosure. Karoa took over Elailiri's position when the latter became Mirou's messenger and right-hand man. Having got out onto the open sea, they rested their paddles. "Come, off you fly!" said Mirou to Elailiri. "Tell Avearo that Mirou is on his way. Come back as quickly as possible with Avearo's response, whatever it may be, to wherever you chance to meet us. Now please get on your way."
Off flew Elailiri.

(14b) *Soea Mirou aite voa mō ōpe, Mariosu e, leiai puavaia.*
Flew Mirou next at this said, Young-brothers o, paddle everybody.

Ere leiōpe reha. Leia koti koti Mapu ve ape voa mea lōvoa ōpōpe.⁸⁰
They paddled that. Paddled came came Mapu's mouth at time there began.

Lea sare ere leia meamea koti te Laua harihari voa mea lōvoa
That day they paddled continued came until Laua cape at dusk there
aeōpe.⁸¹ A-, eite lea soa kofa voa Elailiri are Ivo-firu Lavao-firu
fell. But actually that time true at Elailiri he Ivo-island Lavao-island
voa foreri Mirou ve o Avearo la moipe. Avearo ve tava o mōfeare
at arrived Mirou's word Avearo to told. Avearo's answer word this-like
Elailiri la moipe, Elailiri e, Mirou leavoa?
Elailiri to said, Elailiri o, Mirou where?



After he had gone Mirou said, "Lads, everyone paddle."

They thereupon began paddling. On on they came until at early dawn they reached Mapu river mouth. All day long they continued paddling and by dusk they were off Cape Laua. It was in fact at that very time that Elailiri on arriving at Ivo-Lavao Island, passed on to Avearo Mirou's message. In answer she asked him, "Elailiri, whereabouts is Mirou?"

(14c) *Elailiri tava o mō ōpe, Are ma aru voa la itipea.*

Elailiri answer word this said, He water middle at is coming.

Avearo ve o mōfeare Elailiri la moipe, Elailiri e, a faitora lavelave
Avearo's word this-like Elailiri to said, Elailiri o, you now quickly

te Mirou la mō moia, Mirou e, Avearo o utohoa iti vei moi ipi
go Mirou to this tell, Mirou o, Avearo word immediately come to says because

areve oa sosoka vei kavaita Rapa voa aea Bioto voa aea Mikura⁸² voa
her father feast for has-gone-inland Rapa to and Bioto to and Mikura to
ereve sosoka soa eavia. Avearo ve oa lōfeare vei kavaita.
their feast time because. Avearo's father that-like for has-gone-inland.

"He's on his way here," answered Elailiri, "out at sea halfway."

Avearo then gave her message to Elailiri. "Elailiri, go off now quickly and tell Mirou. You say, 'Mirou, Avearo says that you must come at once because her father has gone inland for a feast, to Rapa, Bioto and Mikura on account of the feast they are having. That's the reason for her father's journey inland'."

(14d) *Elailiri soeaita reha. Soea vo iti Mirou la Tavila⁸³ ve ape voa*

Elailiri flew-off that. Flying came Mirou - Tavila's mouth at

sukaeōpe. Avearo ve utohoa o Mirou la moipe. Elailiri mō ōpe, Mirou
met. Avearo's immediate word Mirou to said. Elailiri this said, Mirou

e, Avearo mō auai, Mirou mei are lavelave araro tai itia.⁸⁴ Arave oa
o, Avearo this says, Mirou tell he quickly me to come. My father

sosoka vei kavaita; mea oti meara. A mea o harua Mirou la moia.
feast for has-gone-inland; this place empty. You this word short Mirou to say.

Elailiri lea o Mirou la moipe. Mirou lea o la mapi mariosu

Elailiri that word Mirou to said. Mirou that word - heard young-brothers

tai kerori mōfeare o mariosu tao la moipe, Mariosu e,
to turned this-like word young-brothers group to said, Young-brothers o,

taisa mai rofo leitia. Lavao-firu laea reha; Avearo ve karikara reha.
paddle hand strong make. Lavao-island is that; Avearo's village that.

Off flew Elailiri. He came and met Mirou at the Tavila River mouth. He passed on Avearo's message. "Mirou," said he, "Avearo told me to tell you to get to her with all speed. Her father has gone inland to a feast, so there's no one there. I was to give you that brief message."

Elailiri thus passed on the message. On hearing it, Mirou turned to his young brothers and said to them, "Now lads, paddle hard. There's Lavao Island over yonder; there's Avearo's home."

(14e) *Ereve taisa ve rare Lala-papaia Sea-papaia.⁸⁵ Mirou ve hiva o*

Their paddles' name Lala-papaia Sea-papaia. Mirou's boasting word

mariosu la lea o ita moipe; mei are mariosu ve maea rare la
young-brothers to that word with said; said he young-brothers' body names -

mō o ita moipe, Elailiri-Kaurailiri, Elakaroa, Karoa-Kakare, Isou-Mao,
 this word with said, Elailiri-Kaurailiri, Elakaroa, Karoa-Kakare, Isou-Mao,
 Siriri, Kekekeke,⁸⁶ mariosu e, arave mariosu tao Melare-Tivae ve
 Siriri, Kekekeke, young-brothers o, my young-brothers group Melare-Tivae's
 rare reha.
 name those.

Their paddles were known as 'Lala-papaia Sea-papaia'. Using that name Mirou made his boast to his young brothers. He added their personal names and said, "Elailiri-Kaurailiri, Elakaroa, Karoa-Kakare, Isou-Mao, Siriri, Kekekeke, young brothers mine! Those are the names of my young brothers, the Melare-Tivae!"

15

(15a) Lea soa ere maea isuta⁸⁷ ita leia, lavelave soea te Lavao-firu
 That time they clan shout with paddled, quickly sped until Lavao-island
 voa heōhea Avearo ve uvi maria voa susuri avōpe. Mirou are oroti voa
 to neared Avearo's house outside at contacted sat. Mirou he canoe from
 fauka, uvi maria voa te Avearo ve morōvu rare Ikoko la sukaea
 descended, house outside to went Avearo's young-sister name Ikoko - met
 mō ōpe, A ita leisa?
 this said, You with who?

Ara ita Ikoko.

I with Ikoko.

Mirou ve o Ikoko la mō moipe, Ikoko e, Avearo leavoa?

Mirou's word Ikoko to this said, Ikoko o, Avearo where?

They thereupon gave their clan shout, and paddling quickly sped along until they approached Lavao Island and came to a halt just outside Avearo's house. Mirou landed from the canoe, went up to the house. There he met Avearo's young sister, Ikoko by name, and said to her, "Who are you?" "I am Ikoko."

"Ikoko," said Mirou to her, "where is Avearo?"

(15b) Mirou sa Ikoko lōri moiape o la mapōpe soa Avearo
 Mirou by Ikoko that-like was-speaking word - heard time Avearo
 utohoa faukōpe. Fauka Avearo lalasi o Mirou la haihava lei,
 immediately descended. Descended Avearo question word Mirou - surprise made,
 mōfeare o Mirou la moipe, A ita eapo vita rare leisa?
 this-like word Mirou to said, You with please man name who?

Mirou arero tava o mōfeare moipe, Avearo e, ara ita Mirou, ara aro
 Mirou to-her answer word this-like said, Avearo o, I with Mirou, I you

eavaita meha. Ave haiiri lekōru? Kakeva oria, ara aro vuapai roi.
 seeing this. Your mind what? Willing if, I you put-aboard shall.

Ara Mirou, ave Vita-Melare.

I Mirou, your husband-Melare.

On hearing Mirou speaking in this way to Ikoko, Avearo at once came down from the house. She caught Mirou by surprise as she put her question to him, "May I ask you your name, sir?"

Mirou answered her with these words, "Avearo, I am Mirou, and now I have set my eyes on you! What are your thoughts? If you are willing, I'll put you on board. I'm Mirou, your Melare husband."

(15c) *Mirou sa lōfeare o Avearo la moipe, lea soa voa Avearo mapi,*
 Mirou by that-like word Avearo to said, that time at Avearo heard,
titi ita pai ita mora fareōvi, soso hiopi Mirou tai kavōpe. Avearo
 hesitation with dithering with feet shuffled, face bowed Mirou to went. Avearo
haiiri lulalula ita haitutu ita maea-uti oriri ita haihava ita
 heart trembling with heart-quaking with body-bones shaking with wonder with
maea susuru ita⁸⁸ o mōfeare moipe, Mirou e, ara faitora aro sukaeaia
 body quivering with word this-like said, Mirou o, I now you meeting
soa ara hai itatapi kaloi. Arave rofo foromai ave seseva sa toa
 time I mind satisfied finished. My strength all your magic by charmed
fareōvi, ara uti sisapi kalei, hai ta ivavu lei kaloita meha.
 removed, I bones poured-out finished, mind also ignorant made finished this.

Lea o mei kalei, ereuka pasavi maea suka, Avearo Mirou la mō
 That word spoken finished, embraced rub noses, Avearo Mirou to this
moipe, Ave haiiri ve o araro aura moi.
 said, Your mind's word to-me simply say.

When Mirou spoke thus to Avearo and she heard him speak, she was filled with confusion. She shuffled her feet, and with downcast face went up to Mirou. With her heart thumping and quaking, her body trembling and shaking, she said in wonder, "Mirou, now that I have met you I have no qualms left. Your love charms have taken away all my strength and powers of body, and I can no longer reason with my mind."

After having thus spoken together, they embraced and kissed. Avearo then said to Mirou, "Just tell me what you have in mind."

(15d) *Mirou mō ōpe, Sare aea kao, soa aea ta kao; ara aro faitora*
 Mirou this said, Day other not, time other also not; I you now
vuapi ata kerori roi.
 put-aboard again turn shall.

Avearo soso itei o Mirou la mōfeare moipe, Mirou e, a soa harua
 Avearo face raised word Mirou to this-like said, Mirou o, you time short
araro tai ao.
 for-me wait first.

Lō mei Mirou mō ōpe, Aita! oa leavoa?
 That said Mirou this said, Very-well! father where?

Arave oa sosoka vei kavaita; a-, mea oti, oti meara eaea.
 My father feast for has-gone-inland; but this place, place deserted lies.

Okofa ei? Mirou lō ōpe; elakave soa kofa meha!
 True eh? Mirou that said; our time true this!

Aita! a araro taia; ara uvi voa patei, ara elore maea pisi
 Yes-indeed! you for-me wait; I house into ascend, I own body prepare

ao.⁸⁹
 first.

"There is no other day," said Mirou, "and no other opportunity also. I'll put you on board right now and go back."

Avearo lifted up her face to him and said, "Mirou, just wait a little while for me."

"Very well!" said Mirou in reply, "but where's your father?"

"My father has gone inland for a feast. There is no one here."

"Is that really so?" exclaimed Mirou, "this is our opportunity!"

"Yes indeed! You just wait for me. I'll go up into the house and get ready first."

(15e) Avearo uvi voa pataipe reha. Are mate fasi ovi arua
 Avearo house into ascended that. She grass-skirt tied took string-bag
 voa vuapi areve eva ita pisoso ita⁹⁰ totamaravi arua voa
 in put her valuables also wealth also got string-bag into
 aitotoeōpe. Areve maeahauhahau etau, oa sa arero satiriarōpe lea
 put. Her (magical) deceiving things, father by her taught those
 etau are ovi arua voa ta vuapōpe. Vuapi roroka leipe lea soa voa
 things she got string-bag in also put. Put finish made that time at
 are mai oraka afutae la roropi vevete lei, areve mai oraka lōvoa foforoe⁹¹
 she hands two ashes - rubbed smooth made, her hands two there kindly
 miavi, aite are itei soi pōvi, areve mora oraka ta lōvoa vipi kiripōpe.
 placed, then she arose stood, her feet two also there put left.
 Kiripi are fauka, Mirou la toari auka utohoa isei
 Left she descended, Mirou - rejoined pair immediately went-beachwards
 Mirou ve Lalau-pota Kipiri-pota⁹² voa foreōpe. Lea soa Mirou utohoa
 Mirou's Lalau-pota Kipiri-pota on boarded. That time Mirou immediately
 mariosu tao la mō moipe, Mariosu tao e, ereita sa itia
 young-brothers group to this said, Young-brothers group o, we by coming
 ipi⁹³ ua vuapi roroka loita meha. Foreai puavaia!
 reason wife put-aboard finish made that. Get-aboard everybody!

Thereupon Avearo went up into the house. She tied up her grass skirts and put them into a string bag. She got her ornaments and treasures which also went into the string bag. Her sorcery equipment, about which her father had taught her, those things also she took and stowed away in the string bag. When that was done, she smoothed with her hands the ashes of the fireplace and as a kindly farewell gesture, imprinted her two hands into the surface. Then she got up and standing there she also left her two footprints in the ashes. She made her way out, came down and rejoined Mirou. The two of them at once went to the water's edge and boarded Mirou's Lalau-pota Kipiri-pota canoe. Then Mirou immediately said to his young brothers, "Well, lads, I have put my wife on board and that is the reason for our coming. Everyone get aboard!"

(15f) Ere forea oroti voa avi Mirou ve o la au taipe.

They boarded canoe on seated Mirou's word for - waited.

Mirou erero mō moipe, Leiai puavaia! Soka ere leia au soeōpe.
 Mirou to-them this said, Paddle everybody! Well they paddled - sped.

A-, Ikoko rapi lea miri meara voa fi ita serei pavōpe.
 But Ikoko - that beach empty on crying with stayed-behind stood.

Soka ere lea miori voa leia iti iti fosi, Laua voa pataipe.
 Well they that morning during paddled came came crossed, Laua at ascended.

They boarded the canoe, and having seated themselves, they waited for the word from Mirou.

"Paddle away, all of you," said Mirou to them. Thereupon away they paddled at speed. But there was poor Ikoko left behind in tears, standing on the lonely beach.

That morning they paddled on and on until they had crossed over and had come up to Cape Laula.

16

(16a) *Soka Oa-Laea sosoka vei kei, sosoka posa voa aiseseiape.*
Well Oa-Laea feast for went-inland, feast platform on was-seated.

Pukari karu ere lea posa voa kokoruka aipepeiape. Lea soa voa Oa-Laea
Chief men they that platform on gathered were-seated. That time at Oa-Laea
tutu sa areve mai toare falahore voa putavōpe. Putovi are lea hehea la
horsefly by his hand right thigh on was-bitten. Bitten he that pain -
mapi, mai posa sa tutu la toa savōpe. Savi are mai ava sa tutu ve
felt, hand palm by horsefly - hit killed. Killed he hand left by horsefly's
ikiriape la mai sa ovi, haro arori voa moravi, mō o ita fara feri mai
posterior - hand by took, head above - lifted, this word with song sang hand
*toare ve mai opa sa saipe. Soka tutu ve haro are au fareōpe.*⁹⁴
right of finger by flicked. Well horsefly's head it simply came-off.

Meanwhile Oa-Laea, who had gone inland for the feast, was sitting on the feast platform. The leading men were gathered together seated on that platform. Just then Oa-Laea was bitten on his right thigh by a horsefly. On feeling pain from the bite, he gave a slap at the horsefly with the palm of his hand and killed it. Then with his left hand he took hold of the tail end of the horsefly and lifted the head uppermost. As he chanted a spell he flicked at the horsefly's head with the finger of his right hand. Whereupon the head simply came right off.

(16b) *Farea are mō o ita faukōpe, Paumarehari e, e au avai*
Came-off he this word with descended, Friends o, you - sit
puavaia. Ara kaiae la sukaei. Ara karikara voa isei ofae eovi, kaiae
everybody. I mishap - meet. I village to go eyes see, mishap
auke leitita, ara ata kerori koti roi. Kaiae kofa leitita, ara levi
none is-if, I again turn come shall. Mishap true is-if, I never
koti roi.
come shall.

*lō mei are lōri faukōpe. Pukari karu*⁹⁵
That said he that-like descended. Chief men some word to-him question
mō lei-pe, Oa-Laea e, a leafeare isai vei lei-pea?
this made, Oa-Laea o, you how go-beachward to are-about?

O ara ero omoita reha, Oa-Laea o lō ōpe. Ara kaiae auke
Word I to-you said that, Oa-Laea word that said. I mishap without
leitita, ara utohoa ata koti roi. A-, kaiae ita leitita, ara
should-be, I immediately again come shall. But mishap with should-be, I

au serai roi.
simply stay-behind shall.

Down he climbed, saying as he did so, "Friends, a farewell to all of you. I've just met with some mishap. I'll go home and have a look. If there is nothing amiss, I'll come back again. If there is something really wrong, I won't be coming back."

With those words down he climbed. Some of the leading men asked him, "Oa-Laea, how is it that you are going?"

"I have just told you," said Oa-Laea, "If I've had nothing amiss happen, I'll be back again immediately. But if something has really gone wrong, I'll just have to stay there."

(16c) Are erero lōri mei au isaipe. Isei isei karikara voa
He to-them thus-like said - went-coastwards. Went went village at
forerōpe soa, oa areve mori seika ōvu Ikoko la lalasi mō leipe,
arrived time, father his daughter small female Ikoko to question this made,
Ikoko e, a lekōru la pōvi leipea?
Ikoko o, you what - standing are-doing?

Ikoko ve o oa la fi uri ita maea fi ita oa la moipe,
Ikoko's word father to crying speech with wailing with father to said,

Oa e, Avearo Mirou sa miori lariōvi soeai!
Father o, Avearo Mirou by morning led run-away!

Oa ve o Ikoko la mōfeare moipe, A! Ikoko e, Avearo leafeare loi?
Father's word Ikoko to this-like said, Oh! Ikoko o, Avearo how does?

Having thus spoken to them off he went to the coast. On and on he went until he arrived home. He then questioned his younger daughter Ikoko, and asked her, "What are you doing, Ikoko, standing there?"

Sobbing and crying, Ikoko said to her father, "Father, Avearo has been taken away by Mirou; they eloped this morning."

"Oh!" exclaimed her father, "tell me Ikoko, what is Avearo up to?"

(16d) Ikoko oa la mō o ita putei, oa ve mora ipi voa sukakoka
Ikoko father to this word with fell, father's feet below at knelt
avi, fi o ita oa la mō moipe, Oa e, Avearo Mirou sa miori
sat, crying word with father to this said, Father o, Avearo Mirou by morning
oroti voa vuapi ovi soeai.
canoe on put took ran-away.

Okofa ei?
True eh?

Ikoko mō o ita oa la moipe, Aita! a uvi voa patei kei
Ikoko this word with father to said, Indeed! you house into ascend go
aura eavai areve mate sasari aea avato lōve hahipu
simply look her grass-skirt clippings and ear-lobe scented-leaves dried
ita, are maravi lea futae voa miavi laisisea. Mai oraka ta are afutae
with, she got those ashes on placed are-lying. Hands two also she ashes
voa foforoe miavai; mora oraka ta are afutae voa foforoe vipai.
on kindly placed; feet two also she ashes in kindly set.

Falling down at her father's feet, Ikoko knelt there and said in a choking voice, "Father, Avearo has been taken away by Mirou. He put her on a canoe this morning and made off."

"Eh! Is that true?"

"Yes, indeed!" said Ikoko to her father. "You just go up into the house and take a look. There on the ashes of the fireplace are lying tufts from her grass skirt and dried scented leaves from her earlobe just as she put them. Her hand prints also she left in the ashes with her love. Her footprints too are there in the ashes."

(16e) *Oa-Laea lea o la mapōpe soa, are utohoa Avearo sa leipe lea*
Oa-Laea those words - heard time, he at-once Avearo by made those
hahau ofae eavai vei uvi voa lavelave pataipe. Patei eovi are mō
deceiving things eyes see house into quickly ascended. Ascended saw he this
ōpe, A! okofa! Avearo a! Arave rare mori, fari mori ō! Arave
said, Yes! true! Avearo yes! My name daughter, fame daughter oh! My
eva mori misoso mori o! Arave avuru mori marase mori
riches daughter wealth daughter oh! My compliment daughter praise daughter
ō! Arave hai ita horou ita maea ita a itōvi ovi soeaita
oh! My heart also intestines also body also you plucked-out took run-away
*reha.*⁹⁶
that.

Areve fi o reha. Are kitou lei o ta mō ōpe, Ara ave aite
His cry word that. He angry became word also this said, I your rear
ta tai roi.
also follow shall.

On hearing those words, Oa-Laea at once hastened up into the house to have a look at the tokens of her deception that Avearo had made. On seeing them he exclaimed, "Oh! it's true! Oh Avearo, the daughter of my name and fame! my daughter of compliment and praise! You've taken my heart, my soul and body, and have run away!"

That was his cry of anguish. Then he became angry and added these words, "I shall also follow you!"

(16f) *Oa-Laea lea o ita koti uvi pitaka voa foreri, pasisa voa fi*
Oa-Laea those words with came house veranda on appeared, steps on cry
ita aroruka mea voa oei iavōpe. Iavi are titita kei, hahau lei, areve
with rolled ground on fell lay. Lay he crawled went, change made, his
pisoso etau foromai la arapi iavi, are uvi hiaiiri voa Ivo-mea
valuable things all - swallowed lay, he house under at Ivo-ground
Lavao-mea la uri fi ita mō ape, Avearo ō! Arave rare mori
Lavao-ground - rooted cry with this was-saying, Avearo oh! My name daughter
sevese mori ō! Arave liri mori toto mori ō! Arave haikaea
lovely daughter oh! My darling daughter - daughter oh! My desire
meita mori ō! Ara a feare mori leavoa sukaei roi?
state-of-being daughter oh! I you like daughter where meet shall?

With those words Oa-Laea came out onto the veranda of the house, and with a cry rolled right down the steps until he lay on the ground. After a while he went

crawling along, changed his shape, and lay there swallowing all his valuables. Then he began to root up the Ivo-Lavao ground under the house, and all the time he was crying out and saying, "Oh Avearo! my daughter of renown and beauty, my darling beloved daughter, the daughter who is ever in my thoughts. Where shall I ever find another girl like you?"

(16g) *Are titita kei haisusuru a' hahau lei, Ivo-savoro Lavao-savoro la*
 He crawled went sighs made change made, Ivo-Ti-tree Lavao-Ti-tree -
arapi isei ma voa ariveōpe, mori ve aite tai vei. A-, lea
 swallowed went water into swam, daughter's rear follow to. But that
savoro arero ovi murira patei arori voa forerōpe. Foreri Kari⁹⁷
 Ti-tree him took floated ascended top on appeared. Appeared Striped-Tuna
arero mō ōpe, Kake e, a lekōru la arapai?
 to-him this said, Friend o, you what - swallow?

Oa-Laea tava o mō ōpe, Ara Ivo-savoro Lavao-savoro la arapai.
 Oa-Laea answer word this said, I Ivo-Ti-tree Lavao-Ti-tree - swallow.

Then he crawled with sighs towards the water and changed his shape still further. Having swallowed an Ivo-Lavao Ti-tree log, he went into the water and began swimming in order to pursue his daughter. However the Ti-tree log took him up and caused to float on the surface. When he appeared above the surface, the Striped Tuna Fish said to him, "My friend, what is it you have swallowed?"

"I've swallowed an Ivo-Lavao Ti-tree log," answered Oa-Laea.

(16h) *A-, Kari mō ōpe, Kake e, lea pasoa. A Ivo-fave Lavao-fave la*
 But Kari this said, Friend o, that light. You Ivo-rock Lavao-rock -
arapaia. Soka Oa-Laea lōfeare au leipe. Lei are ma voa karoōpe soa,
 swallow. Well Oa-Laea that-like simply did. Did he water in dived time,
usoso lei, mori ve aite tai au soeōpe. Eite areve harofave
 sufficient did, daughter's rear followed - sped. Actually his head
voa uta ia. Are soea vo isaipe soa ma ve havu lea uta voa
 in hole with. He speeding - went time water of vapour that hole through
patei foreri Ivo-firu Lavao-firu la aieri sukafasōpe.
 arose appeared Ivo-island Lavao-island - covered smothered.

Sukafasi Avearo aiterori a' lea ma ve havu la eavōpe soa, are
 Enveloped Avearo turned around that water's vapour - saw time, she
Mirou mariosu ita la mō moipe, Taisa mai rofo lei puavaia!
 Mirou young-brothers also to this said, Paddle hand strong make everybody!
Lea oasora maealolo isei foreraita varo.
 That old-man bad went-coastwards appeared perhaps.

"That's not heavy enough," objected the Striped Tuna Fish. You ought to swallow a lump of Ivo-Lavao rock." Well, Oa-Laea did just that, with the result that he went down in the sea to the right depth. Then off he dashed in pursuit of his daughter. Now there was a hole in his head. As he went dashing along a mist-like spray arose out of that hole. Ivo-Lavao Island was completely enveloped by the mist.

On turning round Avearo caught sight of that enveloping mist, and to Mirou and his young brothers she exclaimed, "Paddle hard everyone! That's perhaps the horrid old man coming onto the scene."

(16i) A-, eite Oa-Laea Ivo-ma Lavao-ma ita patei, mori la
 But, actually Oa-Laea Ivo-water Lavao-water with arose, daughter -
 aitetei soea vo fosi, ma itei mea kapekapea havu fasi lōri
 followed speeding crossed, water arose wind mixed vapour enveloped that-like
 itipe.
 came.

Avearo are Mirou mariosu ita la o mōri satiriarōpe, Taisa
 Avearo she Mirou young-brothers also - word this-like instructed, Paddle
 karoro varo, kōkuveisa karoro varo, kaiauka karoro varo
 carved perhaps, coconut-cup carved perhaps, punting-pole carved perhaps
 ereitave omopa vao iti oria, lea etau levi ruri aria, ofae kofa levi
 our front at come if, that thing do-not glance take, eyes true do-not
 eavaia, aeata levi mavaia, ipi ereitaro are toa toitapai ave.⁹⁸
 look, and-also do-not take-up, because us he hits swamps lest.

However Oa-Laea, rising up with the tide from Ivo-Lavao, came dashing across the water in pursuit of his daughter, causing the sea to swell, the wind to veer in all directions, and enveloped in vapour he thus made his approach.

Now Avearo had cautioned Mirou and his young brothers by saying, "If a decorated paddle, or an ornamented cup, or perhaps a carved punting pole should appear in front of us, don't glance at such a thing, don't give it a close look, and on no account take it up out of the water lest we get hit and swamped.

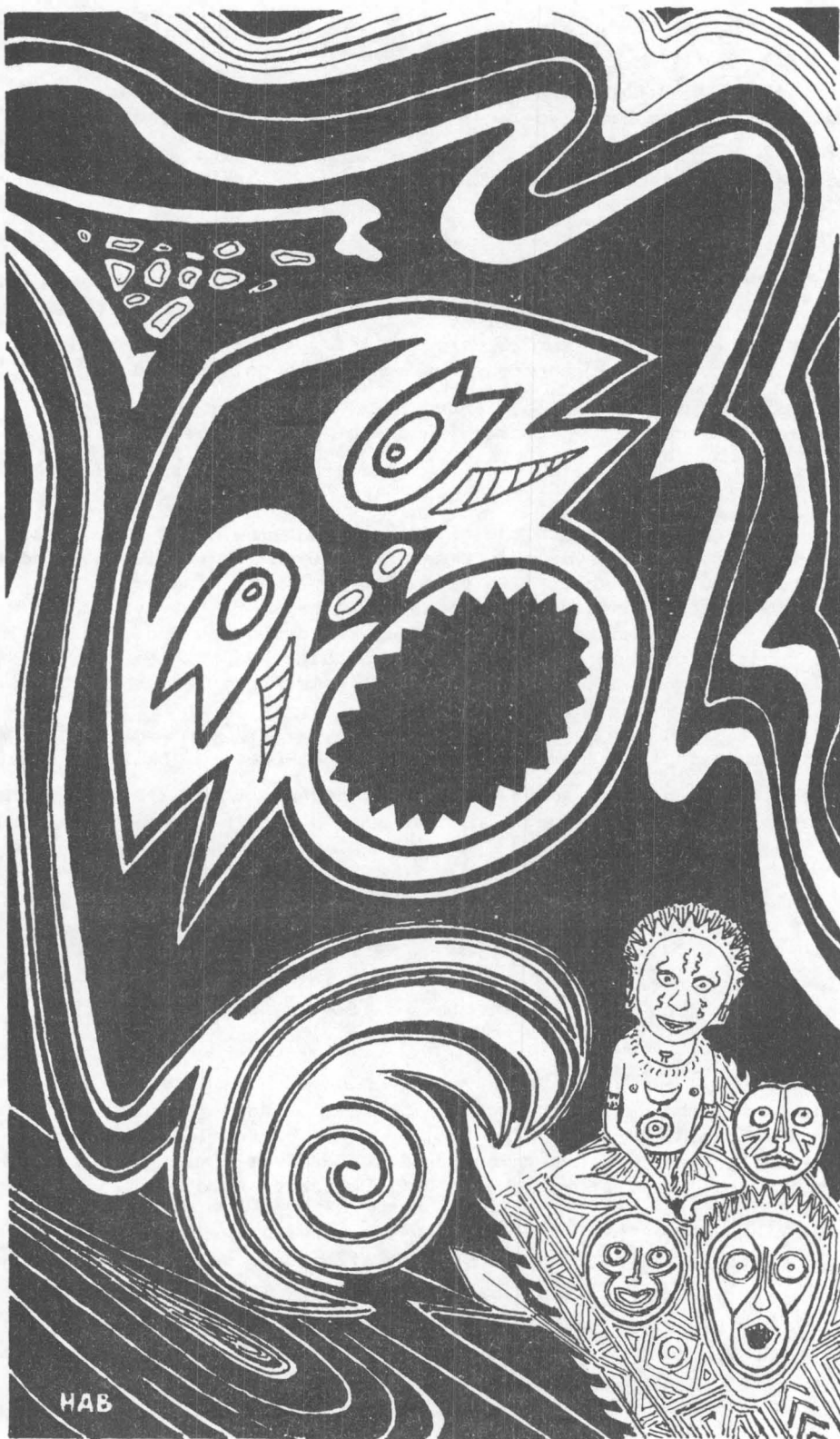
(16j) Lea soa Mirou ve oroti Kerea-ōvu vao,⁹⁹ Oa-Laea are Laua ve harihari
 That time Mirou's canoe Kerea-ovu at, Oa-Laea he Laua's cape
 vao. Mirou eavōpe soa are Avearo la mō moipe, Avearo e, are faitora haekao
 at. Mirou looked time he Avearo to this said, Avearo o, he now near
 kofa loi!
 true is!

Lea soa vao Avearo o kao. Aite vao Oa-Laea are foromai haekao
 That time in Avearo word none. Later on Oa-Laea he completely near
 kofa leipe soa, Mirou are Avearo la mō moipe, Avearo e, haekao kofa loita
 true got time, Mirou he Avearo to this said, Avearo o, near true is
 meha! Ereita leati roi?
 this! We what-do shall?

Mirou's canoe was then off Kerea-ovu, while Oa-Laea was at Cape Laua. Mirou took a look and said to Avearo, "Avearo, he's now quite close!"

All the while Avearo said nothing until Oa-Laea was almost on them. "Avearo," said Mirou to her, "he is now right on us! What are we to do?"

(16k) Soka Oa-Laea iti erero orapi, opa vao taisa karoro maea lei,
 Well Oa-Laea came them passed, front at paddle carved shape became,
 ereve oroti vao seseari aite vao terōpe. A-, ere Avearo sa erero satiriarōpe
 their canoe by close-up rear to went. But they Avearo by them instructed
 lea o la haikaea, ruri ari kasirau.
 that word - thought, glance made none.



Soka are ata iti erero orapi, opa voa kōkuveisa karoro maea lei,
 Well he again came them passed, front at coconut-cup carved form became,
 ma ve arori voa vipi iti, ereve oroti voa seseari aite voa terōpe. A-,
 water's top on placed came, their canoe by close-up rear to went. But
 ere o ari kasirau, kōkuveisa ta mavai kao.
 they word said none, coconut-cup also took-up not.

A-, aite voa are kaiauruka karoro maea ta leipe. A-, ere mai paeai
 But later on he punting-pole carved form also became. But they hand held
 kasirau.
 not-at-all.

Up came Oa-Laea and overtook them. When he got in front he changed into the
 form of a decorated paddle, passed close by their canoe, and went to the rear.
 But they kept in mind the word of caution that Avearo had given them, and did
 not glance at it.

Then up he came again, overtook them, and gaining a lead, he assumed the
 form of an ornamented cup set on top of the water. He thus approached and went
 by close to them until he was astern. But they said not a word, nor did they
 take up the cup.

After a while he yet again changed shape, and became a carved punting pole.
 They made no attempt, however, to take hold of it.

(161) Soka lea soa voa are oroti ve aite voa ma-semese maea lei itipe.

Well that time at he canoe's stern at sea-monster form took came.

Lea soa Mirou are Oa-Laea la eovi tore foromai leipe. Soka Oa-Laea
 That time Mirou he Oa-Laea - saw fearful altogether became. Well Oa-Laea

iti oroti evoe hiairi voa oroti la taiovōpe. Taiovi Avearo areve
 came canoe stern under at canoe - carried. Carried Avearo her

maeahahauhahau etau foea seika la mai paea, areve omopa laka
 deceiving thing bundle small - hand held, her front between-legs

hiairi uta voa paraeōpe. Are Oa la omoi auke ita ovōpe lea
 underneath hole through let-go. She father to told not with took that

siahu etau sa Oa ve rofo la lei maeapatoita lei, ma iri voa
 power thing by father's strength - made weak became, water inside in

paroroa faukōpe.¹⁰⁰

sank went-down.

He thereupon assumed the form of a sea monster and came along in their wake.
 It was then that Mirou caught sight of Oa-Laea and he was scared out of his
 wits. Oa-Laea made his approach, got under the stern of the canoe, and lifted
 it up. As he did so, Avearo took hold of her little packet of magic and let it
 go between her legs into the water through a hole in the decking just in front
 of her. Without letting her father know, she had taken that thing with magic
 power. It took away her father's strength, weakened him so that he sank right
 down into the depths of the sea.

(16m) Mirou auka Avearo ita mariosu la mō moipe, Mariosu e,
 Mirou pair Avearo with young-brothers to this said, Young-brothers o,

taisa rofo kofa leiai puavaia. E ofae auke karu feare. Eve
 paddle strongly true do everybody. You eyes without people like. Your

maeapatoita aite ereitaro Avearo ve oa sa paeai roi. Lea soa ere
weakness next us Avearo's father by kill will. That time they
leia soeōpe reha. Soea iti Miaru ve ape voa Mirou are aiterori a'
paddled sped that. Sped came Miaru's mouth at Mirou he turned round
eovi, Oa-Laea la Elahauta maipisiri voa eavōpe.¹⁰¹
saw, Oa-Laea - Elahauta open-sea at saw.

Lea soa Mirou ata Avearo la mō moipe, Avearo e, Oasora ata haekao
That time Mirou again Avearo to this said, Avearo o, Old-man again near
loi! Ereita leati roi? Oasora are areve evera ma furifuri eavaipeta
is! We what-do shall? Old-man he his nose water foam seeing
soa, ara tore la leipea.
time, I fear am having.

"Young brothers, all of you paddle really hard!" said Mirou and Avearo to them.
"You are like people without eyes! Your weakness will next result in us being
killed by Avearo's father." Thereupon away they paddled and sped along until
they were off the mouth of the Miaru River. Mirou turned round and caught sight
of Oa-Laea out at sea off Elahauta.

Mirou thereupon again said to Avearo, "The old man is near again, Avearo.
What are we to do? When I see the water foaming out of his nostril, I'm really
scared."

(16n) A-, Avearo aiterori ari kao. Mirou ve oroti Kaikavavu voa pataipe. Lea
But Avearo turned-round not. Mirou's canoe Kaikavavu to came-up. That
soa Oa-Laea are Mirou ve oroti kiriape voa haekao kofa leipe. Mirou ve tore
time Oa-Laea he Mirou's canoe stern at near true was. Mirou's fear
o Avearo la lōri moipe, Avearo ve soso hiopi lalasi o aiterori
words Avearo to that-like said, Avearo's face bowed question word turned
ari auke ita Mirou la mō moipe, Mirou e, haekao ei?
round not with Mirou to this said, Mirou o, near eh?

Mirou Avearo la mō moipe, Foromai haekao kofa! Lea aroaro arero
Mirou Avearo to this said, Altogether near indeed! That wave him
ovaita soa are iti ereitaro au toai roi!
gets time he come us simply hit will!

Lea soa Avearo areve foa seika areve laka hiaiiri uta voa
That time Avearo her bundle small her between-legs under hole through
utohoa ata paraeōpe. Lea foa seika ve siahua Oa-Laea la toa hasiōvi,
immediately again let-drop. That bundle small's power Oa-Laea - hit damaged,
areve rofo maeapatoita lei lekaleka leipe. Mirou are lavelave ivara
his strength weak made slow became. Mirou he quickly fierce
o ita mariosu tao la mō moipe, Mariosu tao e, rofo
words with young-brothers group to this said, Young-brothers group o, strong
lei puavaia!
make everyone!

But Avearo did not turn round. As Mirou's canoe came up to Kaikavavu, Oa-Laea
was almost onto the stern of the canoe. When Mirou had thus given vent to his
words of fear, Avearo bent her head down, and without turning round asked Mirou,
"Is he near, Mirou?"

"Right up close!" exclaimed Mirou. "When that one wave catches him, he'll come smashing down on us!"

Whereupon Avearo immediately dropped her little magic packet through the hole in the decking under her lap. The magical power of that packet crippled Oa-Laea. His strength dwindled and he slowed up. Mirou quickly urged on his young brothers by saying, "Every one of you lads paddle for all you're worth!"

(160) *Lea soa ere leia soea isei Mapu ve ape voa¹⁰² lōvoa Mirou are*
 That time they paddled sped went-west Mapu's mouth at there Mirou he
kapena soi peiape. Are aiterori a' eavōpe soa, Oa-Laea Keai ve ape
 steersman standing was. He turned - saw time, Oa-Laea Keai's mouth
voa. Lea oti are Keai ve karikara reha. Eavōpe soa Mirou areve tore o
 at. That place it Keai's village that. Saw time Mirou his fear word
Avearo la mō o ita moipe, Avearo e, are ata iti ereitaro toarai vei
 Avearo to this word with said, Avearo o, he again come us overtake
la loi!
 to about!

Lea soa Avearo are ata foea seika la mai titi ita paeōpe,
 That time Avearo she again bundle small - hand hesitation with held,
ipi areve siahua mai foea are ma voa paraea paraea hohoe farakeka
 because her power hand bundle she water in dropped dropped remainder one
reha.
 that.

Mirou haveva eavia, are aite mai o harua Avearo la mō moipe, Avearo
 Mirou ignorant because, he next way word short Avearo to this said, Avearo
e, lea foea seika utohoa paraeaia!
 o, that bundle small immediately drop!

Soka Avearo haikavora ita paraea, lea foea seika ve siahua are ata
 Well Avearo anxiety with let-go, that bundle small's power it again
Oa-Laea la lei maeapatoita leipe. Oa-Laea lea foea seika ve siahua sa
 Oa-Laea - made weak became. Oa-Laea that bundle small's power by
aruovi lea Mapu ape voa lekaleka lōvoa leipe.¹⁰³
 pulled that Mapu mouth at slow there became.

So they paddled and sped along until they were off Mapu River mouth. Mirou was then standing steering the canoe. He turned around and saw that Oa-Laea was off the mouth of Keai Creek. That is where Keai's village is situated. On seeing Oa-Laea, Mirou called out in fear to Avearo saying, "Avearo, he's come again and is about to overtake us!"

Thereupon Avearo again took hold of a packet of magic, but this time with hesitation, because she had been dropping her packets of magic power one after another, only one still remained.

Mirou, not knowing this, then exclaimed, "Drop that packet at once, Avearo!"

She did so, but it was with much misgiving. The magic power of that packet again took away Oa-Laea's strength. Pulled by the power of that packet, Oa-Laea had to slow down there at the mouth of Mapu River.

(16p) *Mirou are mariosu ita utohoa leia soea isei,*
 Mirou he young-brothers with immediately paddled sped went-west,

Kerema ve ape voa aite mai are aiterori ōpe lea soa Oa-Laea Tupa-hori ve
 Kerema's mouth at next way he turned around that time Oa-Laea Tupa-hori's
 maipisiri voa haekao soea vovo meiape. Mirou lea la eovi, are Avearo
 open-sea at near speeding - state-was. Mirou that - saw, he Avearo
 la mō moipe, Avearo e, Oasora ata la mea!
 to this said, Avearo o, Old-man again that is!

Lea soa Oa-Laea are loru ita kari ita sesea miava vovo
 That time Oa-Laea he big-waves with breakers with breaking subsiding -
 meiape. Lea soa areve evera-uta ma arori voa pataiape. Lea
 state-was. That time his nostril water above to was-ascending. That
 evera-uta ma vei karu mōfeare o moi vovea:¹⁰⁴
 nostril water about people this-like word say always:

Oa-Laea evera ma porepore urai leiti la me,
 Oa-Laea nose water up-and-down rises does there is,

Oa-Laea ve ape ma porepore urai leiti la me.¹⁰⁵
 Oa-Laea's mouth water up-and-down rises does there is.

Mirou arero eovi, Avearo la mō moipe, Avearo e, Oasora ata loru
 Mirou him saw, Avearo to this said, Avearo o, Old-man again big-waves
 ita kari ita sesea la mea!
 with billows with breaking there is!

A-, Avearo tava o arero mō ōpe, Ahai-e! ereita leati roi?
 But Avearo answer word to-him this said, Alas! we what-do shall?

Siahu etau kaloi!
 Power things finished!

Mirou and his young brothers plied their paddles with all speed, pressing on
 westwards until, off Kerema River mouth, Mirou again turned around. There was
 Oa-Laea not far away, speeding along in the open sea off Tupa-hori. When Mirou
 saw that he exclaimed to Avearo, "Avearo, there's the old man again!"

Oa-Laea was then stirring up a big sea with waves breaking and subsiding.
 At the same time there was water spouting high up out of his nostril. People
 have a saying about this:

"There's the water spouting up and down out of Oa-Laea's nostril;
 There's the water spouting up and down out of Oa-Laea's mouth."

Mirou saw him and exclaimed, "Avearo, there's the old man again with breaking
 waves and billows!"

"Alas!" replied Avearo, "what can we do? The packets of magic are all gone!"

(16q) Mirou ve oroti Miro ve posa voa forerōpe; lea oti ve rare kofa Lou-
 Mirou's canoe Miro's reef at arrived; that place's name true Lou-

Vararo-apo reha.¹⁰⁶ Soka areve oti sa haekao lei pe eavia, Mirou haiiri
 Vararo-apo that. Well his place by near became because, Mirou mind

rofo lei, areve siahu ve maea hiva o¹⁰⁷ are Avearo la kaiopi mō o
 strong was, his power's body boast word he Avearo on looked-down this word

ita moipe, Avearo e, ara faitora seseōvaipeta soa, Oasora ereitaro lei ovaita
 with said, Avearo o, I now considering time, Old-man us do get

ore kao, ipi ara ta Ela-ma Haura-ma ve siahu ia.¹⁰⁸
 able not, because I also Ela-water Haura-water 's power with.

Aite Mirou Elailiri la mō moipe, Elailiri e, a maea kekese leitia; lea
 Next Mirou Elailiri to this said, Elailiri o, you body ready make; that
 Ma-semese faitora foromai haekao kofa. Ereitaro are ovai vei la roi.
 sea-monster now altogether near true. Us he get to is about.

Mirou's canoe was then off Miro's Reef, the real name of which is Lou-Vararo-apo. Since he was now nearing home, Mirou took courage. Looking down at Avearo, he boasted of his own magic power with these words, "Avearo, in my judgement the old man cannot now get us, because I have magic power over this Ela-Haura stretch of water."

Then Mirou said to Elailiri, "Elailiri, get yourself ready. That sea monster is now really quite close. He is about to get us."

(16r) Soka Elailiri kakosa voa poi tupe aea la fareōvi, seseva lea poi
 Well Elailiri enclosure from sago bundle a - took-out, charm that sago
 tupe voa toa, lea poi la ovi oroti ve laka hiairi voa utohoa
 bundle on made, that sago - took canoe's divided underpart through immediately
 paraeōpe reha. Lea poi sa ma voa paroroa faukōpe soa, Oa-Laea ta lea
 dropped that. That sago by sea into sank descended time, Oa-Laea also that
 poi ve siahu sa aruovi ma iri voa ta fauka lea poi la ma iri
 sago's power by pulled sea depths into also descended that sago - sea depths
 voa uri lape. La' la' maea pasou lei, Oa-Laea lōvoa topa vovo
 in rent-open ate. Ate ate body heavy became, Oa-Laea there dawdling -
 meiape.
 was.

Ere leia soeōpe reha. Ere soea isei Vailala voa.¹⁰⁹ Lea
 They paddled sped that. They sped went-westwards Vailala to. That
 Vailala voa Mirou aiterori a' Elailiri la ata mō moipe, Elailiri e, Ma-
 Vailala at Mirou turned-round Elailiri to again this said, Elailiri o, Sea-
 semese ata haekao loi!
 monster again near is!

Elailiri took from the enclosure one of the bundles of sago; he made a magic spell over it, and then immediately dropped it into the sea from under the centre part of the canoe. As it sank down, Oa-Laea, drawn by its magic power, also went down into the sea depths after it. He rent open the bundle and devoured the contents. Eating so much made Oa-Laea's body heavy, and his movements slowed up there.

Meanwhile they had paddled on at speed and were off Vailala. There Mirou turned around and called out to Elailiri that the monster was again closing the gap.

(16s) Elailiri lea soa are Mirou ve o la mapi, are Mirou o moi kao.
 Elailiri that time he Mirou's word - heard, he Mirou word said not.

Haroape mai itai oti rare Auma, lōvoa Mirou aiterori ōpe soa, Oa-Laea
 Haroape river side place name Auma, there Mirou turned-round time, Oa-Laea
 foromai haekao kofa ata lei, oroti kiriape voa itoipe. Lea soa areve
 altogether near true again was, canoe stern over arose. That time his

ape ma ve havuhavu Mirou auka Avearo ita ve oroti la aierōpe. Mirou
 mouth water's vapour Mirou pair Avearo with 's canoe - covered-over. Mirou
 lavelave o Elailiri la mō moipe, Elailiri e, poi seseva toa utohoa
 quickly word Elailiri to this said, Elailiri o, sago charm make at-once
 paraeaia!
 drop!

Although Elailiri had heard Mirou's exclamation, he made no response. Off the Haroape side of the river, at a place called Auma, when Mirou turned round there, Oa-Laea was again almost on them. He reared up over the stern of the canoe, and they were all enveloped by the vapour from his mouth. Mirou quickly called out to Elailiri, "Elailiri, charm that sago and drop it at once!"

(16t) Lea soa Elailiri are poi tupe aea la utohoa seseva toa
 That time Elailiri he sago bundle another - at-once charm made

paraēpe. Mirou lea soa areve mariosu ita haisaipe soa kofa reha,
 dropped. Mirou that time his young-brothers also rested time true that,
 aea lea soa ere maea-uti sisapi maeapatoita lei pe soa reha, ipi
 and that time they body-bones poured-out weak became time that, because
 Oa-Laea oroti kiriape voa patei taivaea patapata ōpe eavia. Mirou ve
 Oa-Laea canoe stern on arose almost-reached smacked-lips because. Mirou's
 o mōfeare mariosu tao la moipe, Mariosu tao e, e
 word this-like young-brothers group to said, Young-brothers group o, you
 rofo apeva ita levi lei puavaipea.
 strength falsely with do-not do everybody.

Thereupon Elailiri at once let go another bundle of charmed sago. It was then that Mirou and his young brothers had to take a breather, for they were quite worn out. Oa-Laea had indeed reared up and had smacked his lips well nigh on the stern of the canoe. Mirou said to his young brothers, "You must all really put your backs into your paddling, my lads."

(16u) Eite lea soa voa Elailiri ve siahu poi sa Oasora ve haiiri
 Actually that time at Elailiri's magical-power sago by Old-man's mind

la veveovi, are paroroa fauka ma iri voa lea poi la uri lape.
 - bewitched, he sank descended sea depths into that sago - tore-open ate.
 La' la' maea pasou ata lei topaiape. Mirou mariosu ita lavelave
 Ate ate body heavy again became dawdled. Mirou young-brothers with quickly
 leia soea voa isei, areve karikara maipisiri voa aroaro farakeka aea
 paddled sped - went-westwards, his village off-shore at wave one a
 sa ovi are ita sesea ori-mea kei Mirou ve karikara miri
 by took it with breaking changing-wind went-inshore Mirou's village beach
 voa teovi patei avōpe.
 on grounded went-up rested.

Actually on that occasion the magic power of Elailiri's sago had quite bewitched the Old Man's mind. Down he sank into the depths of the sea, tearing open the sago bundle and devouring the contents. This made his body heavy again, so that he lagged behind. Mirou with his young brothers quickly sped along until they came off-shore from his village. With one wave breaking, the wind blowing this

way and that, they went inshore on the swell, grounded on the beach of Mirou's village, and so came to land.

(16v) *Oa-Laea aite voa patei pasoa ketiketi soea vovo itipe soa kofa*
Oa-Laea later on arose speed very-fast speeding - came time true
reha. Are itei eavōpe soa Mirou auka Avearo ita ve oroti karikara miri
that. He rose-up saw time Mirou pair Avearo with's canoe village beach
voa kei pōvi aiseseiape. Are ta aite voa soea vo iti, ereukave
on went-to land stayed. He also next at speeding - came, their-two
oroti ve aite voa are ita sesea meiape lea loru-ma kari-ma, aroaro-ma
canoe's rear at he with breaking was that rough-sea heavy-sea, wave-water
kapokapo-ma, aea evera-ma ape-ma, porepore sesea havu ita havura
swell-water, and nose-water mouth-water, up-and-down breaking mist with vapour
ita, mea-eka ma-eka¹¹⁰ ita farehoria sesea mea kei, loru ita kari
with, wind-big water-big with together breaking was went, big-wave with billow
ita farehoria irukovi ovi kei, Ela-Sevara aea Kevekeve Porapora
with together stirred took went-beachward, Ela-Sevara and Kevekeve Porapora
ita¹¹¹ farehoria tosesea kei, Mirou ve sariva oroti ve maea maria voa
with together scraped-up went, Mirou's journey canoe's form outside at
kei, ōva ve karikara miri voa patei kei iavōpe.
went, son-in-law's village beach on ascended went lay.

After a while along came Oa-Laea, travelling at a tremendous speed. He reared up and saw that Mirou and Avearo's canoe had gone to the shore and was lying drawn up on the village beach. He also in his turn came rushing along following the route of their canoe. On a great swell, inshore he came, accompanied by foaming surf and waves rising and falling, with water spouting up out of his nose and mouth, with spray and vapour, with a strong wind and a big sea. The sea was stirred up into a great surge of water, and he shot right up onto the beach where he carried with him a tangle of Ela-Sevara, Kevekeve and Porapora beach creepers, until he finally came to a halt just by Mirou's sea-going canoe, on the beach at his son-in-law's village, and there he lay.

17

(17a) *Lea fari Melare-toru Tivae-toru¹¹² ve karikara haroharo voa fafarapi,*
That story Melare-people Tivae-people's village centres to spread,
mori hōva mori-siare, hehōva harokou, uamori vita heaea foreri, ofae eovi
young-women girls, boys young-men, women men folk arrived, eyes saw
ma-semese rovaea la aruru ita marase ita topiferavi lei lei, elore
sea-monster big - gaping-at with admiration with crowded did did, own
elore otioti voa au fafaraipe.
own places to simply were-dispersing.

Eite Oa-Laea opai kao. Are elore peau paraea fauka iti koti
Actually Oa-Laea dead not. He own magic loosed descended came came
patei iavōpe eavia, makuri lōri eaeiape soa savori feare lei-pe.
went-up lay-down because, alive that-like was-lying time long like was.

Aite voa Oro ita Karo ita, Lala ita Sea ita, Kevekeve ita, Porapora ita
 Next at Oro with Karo with, Lala with Sea with, Kevekeve with, Porapora with
Oa-Laea ve arori voa miri folo are voa itei, arero aieri kalei, vita
 Oa-Laea's above on beach sand he upon arose, him covered completed, mature
lei kaleipe.
 became finished.

News about these doings spread around to the various Melare-Tivae villages. The young women and girls, the boys and young men, the older women and the menfolk came along to have a look at the great sea monster. They crowded around making exclamations of astonishment at his size. Eventually they dispersed to their own homes.

As a matter of fact Oa-Laea was not dead. This was because in all his actions, going down into the depths, in coming along, then emerging from the sea and lying on the beach, he had let loose his magic. The result was that he was lying there still alive for some long time. After a while the sand from the beach drifted over him. Oro, Karo, and Lalasea trees with Kevekeve and Porapora beach creepers grew up over Oa-Laea. They became fully grown and covered him completely.

(17b) *Lea soa are lōvoa iavōpe si rovaea kofa. Are Melaripi-siviri*
 That time he there lay-down delay big true. He Melaripi-people
Kaipi-siviri Levo-siviri Lavau-siviri¹¹⁴ ve atutemori la arapaiape.¹¹⁵ Areve
 Kaipi-people Levo-people Lavau-people's children - was-swallowing. His
maea mea sa sasauka kaleipe, ape ve uta sa haria eaeiape. Lea atutemori
 body soil by shut-in finished, mouth's hole by only was. Those children
hea lea uta voa sisapi, are au arapaiape.
 some that hole in fell, he simply was-swallowing.

There he was lying for a very long time. He kept swallowing up the children of the Melaripi, Kaipi, Levo, and Lavau people. His body was all closed in by soil, there was just the mouth hole remaining. It was into that hole that some of the children were toppling, and he was swallowing them up.

(17c) *Aite voa Avearo are atute la epōpe. Lea atute ve rare are oa ve rare*
 Next at Avearo she son - bore. That son's name she father's name
Oa-Laea la aravōpe. Are asi rovaea lei mora itei meiape soa, areve
 Oa-Laea - named. He grew big became feet stood-up was time, his
lou Avearo are Mirou la mō moipe, Mirou e, a harau taipu¹¹⁶
 mother Avearo she Mirou to this said, Mirou o, you harau cluster-of-three
farakeka pisosia, elaka Oa-Laea seika¹¹⁷ ve kōvōrehau voa saepai roi. Are
 one make, we-two Oa-Laea small's neck around tie will. He
maea harokao leitita soa, are karu haria ve atute o a' are arapai
 body empty should-be time, he person different's son word say he swallow
 ave.
 lest.

After a while Avearo gave birth to a son. She called her son after her father, Oa-Laea. As her son grew older and was able to stand and walk about, Avearo, his mother, said to Mirou, "Mirou, make a rattle from a cluster of three harau nut-shells, and we will tie it around little Oa-Laea's neck. If he has nothing

on him, perhaps his grandfather will take him to be somebody else's child, and will swallow him up."

(17d) *Lea soa oa ita lou ita lea harau taipu ovi atute seika rare*
That time father with mother with that harau shell took son small name

Oa-Laea Avearo¹¹⁸ ve kōvōrehau vao saepōpe. Aite vao are arero lariovi
Oa-Laea Avearo's neck around tied. Next at she him lead

isei, oa ve maea maria vao pōvi are oa la sukapetōpe.
went-beachwards father's body outside at stood she father - nudged.

Sukapeta are areve mora oa la mō o ita pailalaeōpe, Oa e!
Nudged she her foot father - this word with shook, Father o!

Oa ve maea fi¹¹⁹ are mōfeare ōpe, Mmmmmmm ...
Father's body cry he this-like uttered, Mmmmmmm ...

His parents then took the triple harau shell rattle and tied it around the neck of their little son, Oa-Laea Avearo. She later led him up to her father. As she stood close by her father, she gave his body a nudge. "Father!" she said, and she shook him with her foot.

Her father uttered a growl, "Mmmmmmmmm ..."

(17e) *Lea soa Avearo oa la mō moipe, A mapai! Avearo ve mai*
That time Avearo father to this said, You listen! Avearo's hand

atute ve kōvōrehau harau la mō o ita pailalaeōpe, Oa e!
son's neck harau-rattle - this word with shook Father o!

Oa are mōfeare maea fi ōpe, Mmmmmmm ...
Father he this-like body cry uttered, Mmmmmmm ...

A mapai! arave atute ve rare Oa-Laea seika. A areve kōvōrehau ve
You listen! my son's name Oa-Laea small. You his neck's

harau ve kakafare la mapait' oria, levi arapaia. A mapai ei?
harau-rattle's sound - hear if, do-not swallow. You hear eh?

Oa-Laea mōfeare uruuru ita eaeiape, Mmmmmmm ...
Oa-Laea this-like roar with was-lying, Mmmmmmmmm ...

Lea soa Oa-Laea ore leipe.
That time Oa-Laea knowledge had.

Avearo then said to her father, "You listen!" Avearo took hold of the harau rattle around her son's neck, and giving it a shake said, "Father!"

Her father responded with a growl, "Mmmmmmmmm ..."

"Pay attention! My son's name is Oa-Laea Junior. If you hear the rattling of the harau around his neck, don't swallow him. Do you hear?"

Oa-Laea gave a rumble as he lay there, "Mmmmmmmmmmm ..."

Oa-Laea then knew about his grandson.

18

(18a) *Sare aea vao Avearo auka Mirou ita poi vei kavōpe. Sirai*
Day a on Avearo pair Mirou with sago for went-inland. Child-care

Veriapo¹²⁰ sa leipe. Aite vao lea atute seika karikara irave ita havōu
grandmother by did. Next at that son small village boys with game

leiti vei isaipe. Isei ere selo apo ita karai ita
 play to went-beachwards. Went they sago-leaf-stem bows with toy-arrows with
 puka la saiape. Ipi Oa-Laea seika ve harau kakafare sa
 grasshoppers - were-shooting. Because Oa-Laea little's harau rattling by
 puka la liōveaiape eavia, lea irave areve harau éla sa totorea,
 grasshoppers - were-driving because, those boys his harau string by tied,
 kakafare lōfeare sa lei kaleipe. Puka tapora lei lei, Oa-Laea
 rattling that-like by made finished. Grasshopper hunt made made, Oa-Laea
 seika areve papa kofa ve maea maria voa seseari leiape. Aite voa
 little his grandfather true's body outside at close-by was-doing. Next at
 areve mora papa ve ape uta voa kasoapi oaipe. Lea soa voa Avearo ve
 his foot grandfather's mouth hole in slipped fell. That time at Avearo's
 atute la oa sa elore maea arapōpe.
 son - father by own body swallowed.

One day Avearo and Mirou went off to the bush to make sago. Grandmother was left in charge of the child. After a while the little boy went off towards the beach to play with the village boys. They were shooting grasshoppers with their toy bows and arrows. Finding that the noise of little Oa-Laea's rattle was disturbing the grasshoppers, his playmates tied up the rattle, and thus silenced it. In the hunt for grasshoppers little Oa-Laea was going about very near to his grandfather. Then his foot slipped down into his grandfather's mouth hole. Thereupon Avearo's son was swallowed up by her father.

(18b) Aite voa Mirou auka Avearo ita poi vei mea koti, karikara uvi
 Next at Mirou pair Avearo with sago for were-being came, village house
 kiri voa karu sa moipe. Lea soa Avearo auka Mirou ita haiiri eae fi
 rear at person by told. That time Avearo pair Mirou with mind sorrow cries
 ita ereukave poi etauroro mutapi isei, ereuka oa ve
 with they-two's sago things threw-away went-beachwards, they-two father's
 maea maria voa fi ita arorukaiape. Mirou auka Avearo ita kitou forerōpe
 body outside at cry with were-rolling. Mirou pair Avearo with anger appeared
 soa reha. Ereuka fi o ita aroruka vovo isei, Oa-Laea ve maea maria
 time that. They-two cry words with rolling - went, Oa-Laea's body outside
 voa mōfeare fi o oa la moipe, Oa e, haveva feare! Ara aro
 at this-like cry word father to said, Father o, ignorant like! I you
 satiriōri roroka leipe. Haihava feare! Ara aro mō moipe, Karu ve irave
 taught finish made. Surprise like! I to-you this said, People's boys
 ere maea harokao. Arave atute Oa-Laea sevae a sa arapai tore lei, ara
 they body empty. My son Oa-Laea namesake you by swallow fear had, I
 kōvōrehau harau saepōpe. A leafeare lei arave atute farakeka la
 neck harau-rattle tied. You how did my son one -
 arapai? Soka ara ta aro paeaita mai ore.
 swallow? Well I also you kill way know.

Later on Mirou and Avearo came in from their sago making, and someone at the rear of the village houses told them what had happened. Throwing away their sago-making tools, Avearo and Mirou, with cries of grief, went to the beach and

there they were wailing and rolling about on the ground close to their father. It was then that Mirou and Avearo were filled with anger. As they rolled about close up to Oa-Laea, they sobbed out to him these words, "Father, as though you didn't know! I told you all about him. As though you were taken by surprise! I said to you that other people's boys wouldn't have anything on them. I tied a harau rattle around my son's neck, your namesake, Oa-Laea, because I was afraid you might swallow him. How could you swallow up my only son? Well, I know the way to kill you!"

(18c) *Lea soa Avearo fi ita maea fi ita titita vovo kei kei uvi*
That time Avearo cry with body sobs with crawling - went went house
vua patei, kei avōpe futae vua. Are atute vei haiiri eae lei mai
into ascended, went sat-down ashes on. She son for mind sorrow had hand
ita susuka avōpe. Mirou Avearo tai pataipe.
with motionless sat. Mirou Avearo to ascended.

Avearo ve ote o Mirou la mō moipe, Mirou e, ave haiiri leafeare
Avearo's hostile word Mirou to this said, Mirou o, your mind how-like
lei pea?
is-doing?

Mirou mō ōpe, Aita! ave haiiri lekōru?
Mirou this said, Well! your mind what?

Avearo tava o mō ōpe, Arave haiiri arave oa ta ara faitora
Avearo answer word this said, My mind my father also I now
paeai roi.
kill shall.

Mirou mō ōpe, Leafeare paeai roi?
Mirou this said, How kill will?

Arave haiiri arero Melaripi-siviri Kaipi-siviri¹²¹ sa paeai roi.
My mind him Melaripi-people Kaipi-people by kill shall.

Mirou mō ōpe, Lea okofa!
Mirou this said, That true-word!

Then Avearo, wailing and sobbing, crawled along until she reached the house, climbed up, went inside and sat down in the ashes of the hearth. Overcome with grief for her son, she sat numbed. Mirou went up to Avearo.

She spoke of vengeance to him. "Mirou," she asked, "what have you in mind?"

"What do you think?" responded Mirou.

"This is what I'm thinking," said Avearo. "I shall now kill my father."

"How will you kill him?" asked Mirou.

"My idea is that the Melaripi-Kaipi men should do the killing."

"That's right!" said Mirou.

19

(19a) *Mea ōpōpe soa are maiapeape karu foromai o meu itapōpe. Ere*
Time began time he clans men all word message sent. They
foreri areve karikara pisiri vua kokorukaiape.
appeared his village open in were-gathering.

Kokoruka roroka leipe soa, Mirou erero mō moipe, Arave atute mea ekaka
 Gathered finish made time, Mirou to-them this said, My son this fish
 rovaea sa arapaita. Elaka ua ita ve haiiri arero paeai roi. Sai
 big by swallowed. We-two wife with's mind him kill will. Shoot
 puavaia! Sukai puavaia!
 everybody! Thrust everybody!

At early dawn he sent a message to all the clansmen. Along they came and gathered together in the open space of his village.

When everyone had gathered, Mirou said to them, "My son has been swallowed up by this big fish. My wife and I want him killed. Everybody shoot, everyone thrust at him!"

(19b) Ere ereve apo ita farisa ita maravi arero saiape soa, Oa-Laea
 They their bows with arrows also took ' him was-shooting time, Oa-Laea
 lula ari kao. Ere arero hora ita sauta ita maravi maea iviriri ōpe;
 shake made not. They him spear with lance with took - ineffective was;
 Oa-Laea lula ari kao. Sei sei suka suka sora lei lea Melaripi-
 Oa-Laea shake made not. Shot shot thrust thrust tired became those Melaripi-
 siviri Kaipi-siviri ereve rofo ta kaleipe.
 men Kaipi-men their strength also finished.

So they began shooting at him with their bows and arrows, but Oa-Laea did not quiver. They took their spears and lances against him, but to no avail; not the slightest movement did Oa-Laea make. They kept shooting at him, jabbing at him, until eventually the strength of those Melaripi-Kaip men gave out and they were completely exhausted.

(19c) Aite vao are Levo-siviri Lavau-siviri ta isa, ere ereve Arai-apo
 Next at he Levo-men Lavau-men also called, they their Arai-bows
 Tapea-apo maravi aea lape ita lae pirore ita forerōpe. Foreri
 Tapea-bows got and spear with broad-headed arrows with appeared. Appeared
 sei sei suka suka maea tōva leipe; Oa-Laea mitori ari
 shot shot thrust thrust body unresponsive was: Oa-Laea movement made
 kasirau.
 not-at-all.

He next summoned the Levo-Lavau clansmen. They turned up armed with their Arai-Tapea bows, their broadheaded arrows and spears. They kept shooting with their bows and thrusting with their spears, but to no effect; Oa-Laea did not move in the least.

(19d) Mirou ve fi o heaea la mō moipe, Melaripi-siviri Kaipi-siviri
 Mirou's cry word men-folk to this said, Melaripi-men Kaipi-men
 Levo-siviri Lavau-siviri e, eve Arai-Tapea, eve hora sauta, eve lae
 Levo-men Lavau-men o, your Arai-Tapea, your spears, your broad
 farisa, aea eve apo hora rofo kasirau varo. Mea itali ve
 round-arrows, and your bows spears strength none perhaps. This shark's
 kaiae vei ara ero fi arita. Eve Arai-Tapea rofo auke eavia, eve ivara
 evil for I you cry made. Your Arai-Tapea strength lack because, your fierce

etau rofo auke eavia, ara ero paraeai roi. E au avi taia.
things strength lack because, I you release shall. You - sit-down wait.

Mirou in grief addressed the crowd, "Melaripi, Kaipi, Levo, Lavau clansmen, it seems that your Arai-Tapea bows, your spears and lances, your broadheaded, your roundheaded arrows, your weapons for shooting and thrusting lack strength. I appealed to you because of the evil done by this shark. Since your Arai-Tapea bows are inadequate, and your weapons are not up to it, I therefore release you. Just sit down and wait awhile."

(19e) Aite voa are Iare Kariki la isa, ere ereve Lae-apo Kairi-apo maravi
Next at he Iare Kariki - called, they their Lae-bows Kairi-bows got

Mirou tai foreri haroavōpe. Forera ere Mirou ve loki o foromai
Mirou to appeared emptied. Appeared they Mirou's request words all

mapi kekese leipe aite voa, ere isei miri voa itali rovaea la au saipe.
heard finish make next at, they went beach to shark big - simply shot.

Ere arero sai opai ve ipi Mirou ve atute la ata ovai vei. Apo farisa
They him shoot kill of because Mirou's son - again get to. Bows arrows
topupuka haroavi, maea-uti sisapi lōri roroaipe. Are Avere Tomi¹²¹
broken empty, body-bones poured-out that-like were. He Avere Tomi

la isōpe. Ere ta ereve etau ta rofo kao. Oa-Laea are sukaipe,
- called. They also their things also strong not. Oa-Laea he was-thrusting,

saipe, lula kao, mitori ta kao.
was-shooting, moved not, sound also not.

He next summoned the Iare-Kariki, and they came in full muster, armed with their Lae-Kairi bows. On arrival they listened with attention to all that Mirou asked of them. Then they went to the beach and shot their arrows at the big shark. The reason for shooting to kill the monster was that they might recover Mirou's son. Eventually, however, they became quite worn out, their bows and arrows broken, their stock exhausted. He summoned the Avere-Tomi. They too and their weapons also were not strong enough. They kept on thrusting and shooting at Oa-Laea, but he neither moved, nor did he make the slightest sound.

(19f) Lea ve aite voa Mirou haikaeōpe ua lelesi farakeka areve atute oraka ita
That's after at Mirou thought widow one her sons two with

farehoria Mapu siloi¹²² poe voa peiape. Are sarea ua peau ua, areve
together Mapu lake edge on lived. She sorcery woman magic woman, her

rare Koripiōvu.¹²³ Lou areve siaresi kaekae oraka vei apo turi
name Koripiōvu. Mother her boys small two for bows trimmed

miaraipe, lea apo ve rare Selo-apo Karai-apo reha. Soka Mirou Avearo la
used-to-give, those bows' name Selo-bow Karai bow that. Well Mirou Avearo to

mō ōpe, Ara fari hōva mapaita lea siaresi oraka ereukave apo
this said, I story wonderful have-heard those boys two their-two's bows

ita vei. Arave haiiri ara veverere sare aro itapi lea karu oraka ve
also about. My mind I tomorrow day you send those people two's

oti voa kavai roi.
place to go will.

Avearo mō ōpe, Lea karu oraka ve rare leisa auka lei ia?¹²⁴
 Avearo this said, Those persons two's name who pair make with?

Mirou Avearo la mō moipe, Ereukave rare Ike auka Ake ia.
 Mirou Avearo to this said, Their-two's name Ike pair Ake with.

Then Mirou remembered that there was a widow who lived with her two sons on the edge of Mapu lake. She was proficient in sorcery and magic. Her name was Koripiōvu. She used to trim bows and arrows for the two small boys to use. Those bows were called Selo-Karai bows. "I have heard wonderful stories about those two lads and their bows," said Mirou to Avearo. "My idea is to send you off tomorrow to their place."

"What are the names of those two lads?" asked Avearo.

"Their names are Ike and Ake," replied Mirou.

20

(20a) Avearo mea ōpōpe soa Mirou sa itapi, lea oti voa foreri, Lou
 Avearo time began time Mirou by sent, that place at arrived, mother

Avearo ve maea oveove la eovi, mō ōpe, Aita! A ita eapo ua
 Avearo's body shadow - saw, this said, Goodness! You with may-I-say woman
 rare leisa?
 name who?

Ara ita Avearo, Mirouapo ve ua.
 I with Avearo, Mirou-big's wife.

Koripiōvu mō ōpe, Eapo aura koti. A eapo lea' loi?
 Koripiōvu this said, Please - come. You may-I-ask how do?

Early next morning, Avearo, sent by Mirou, set off and in due course arrived at the place. On seeing Avearo's shadow, the mother exclaimed, "Goodness me! who may I ask are you?"

"I'm Avearo, the wife of the big man Mirou," replied Avearo.

"Do come in please," said Koripiovu. "What, may I ask, are you after?"

(20b) Avearo koti arero tai avi mō ōpe, Elaka Mirouapo ita ve atute
 Avearo came her to sat-down this said, We-two Mirou-big with's son

seika a sare isei miri voa havōu lei Itali Rovaea sa arapi,
 small day-before-yesterday went beach on play made Shark Great by swallowed,
 areve lea ēre iri voa laisesea. Areove-ave¹²⁵ Melaripi-Kaipī,
 his that belly inside in is-lying. Yesterday-and-day-before Melaripi Kaipī,
 Levo Lavau, Iare Kariki apo apo maravi foreri, sai sai sora leivota,
 Levo Lavau, Iare Kariki bow bow got appeared, shot shot tired-out became,
 lape io, hora sauta maravi foreri suka suka sora leivota. Lea
 spear spear, spear spear got appeared thrust thrust tired-out became. That
 vei ara Mirou sa ave lea siare oraka vei itapai.
 for I Mirou by your those boys two for send.

Avearo came and sitting down beside her said, "Mirou and I had a little son. He went out the day before yesterday, and the great shark swallowed him up. There he is still inside the creature's belly. For the past two days the Melaripi-Kaipī, the Levo-Lavau, and the Iare Kariki came armed with their bows. They kept shooting until they were tired out, but to no avail. They came with

spears long and short and kept thrusting at him until they were worn out. Mirou has therefore sent me for those two lads of yours."

(20c) *Koripiōvu area a' mō ōpe, Mirou auka haiauke kofa! Arave mea*
Koripiōvu laugh made this said, Mirou pair mind-without true! My these
irave oraka ereuka apo kofa kasirau, Selo-apo Karai-apo. Ereuka auka
lads two they-two bow true not-at-all, Selo-bows Karai-bows. They-two pair
miori fauka mea sitoi voa haro aru afutae pori, ōsapoe voa
morning descended this lake to head middle ashes planted, water's-edge at
Kōpi ita Karosia ita Toraea-lari Toraea-filai¹²⁶ sei ea
Kopi also Karosia (amphibia) also Toraea-lari Toraea-filai (fish) shoot broil
lalō vovo la roroa. Aite uasora Avearo la lalasi mō leiye, Aita,
eating - - are. Next old-woman Avearo - question this made, However,
Mirou ave vita lareva aro eapo lea' moi?
Mirou your husband good to-you please how say?

Koripiōvu gave a laugh and said, "You and Mirou must be out of your minds! These two lads of mine don't have real bows, just playthings made from sago-leaf midribs, and their arrows are the midribs of the leaflets. The two of them have gone down to the lake this morning. They have each a fireplace on the tops of their heads. There they are at the water's edge shooting Kōpi and Karosia mud-skipper and Toraea-lare Toraea-filai fish, and broiling and eating them." Then the old lady questioned Avearo, "However, tell me, what was it that your good husband Mirou said to you, may I ask?"

(20d) *Avearo tava o mō ōpe, Mirouapo ve o mōfeare, A maea lei*
Avearo answer word this said, Mirou-big's word this-like, You set off
ereuka ita lōvoa ereukave elavo Mauroa¹²⁷ voa iavi, mea ōpaita
they-two with there their-two's men's-house Mauroa in lie, time begins
e soa farakeka kotia.
you time one come.

A-, uasora mō ōpe, Maeaforoe! Lea karu rovaea ve loki ara ereukaro
But old-woman this said, Dear me! That man big 's request I them-two
itapi isei seseōvai roi. A-, ao eapo iso kerori isaia.
send go try-out shall. But, you-yourself if-I-may-say-so today return go.

"These were Mirou's words," replied Avearo. "He said, 'Go and sleep there with them in their Mauroa men's house, and come back with them in the morning'."

"Dear me, no!" said the old lady. "I'll send the two of them along as the big man has requested, and they can have a try to see what they can do. You, however, if you will allow me to say so, should go back home today."

(20e) *Lōfeare laua kekese lei, ereukave lou itei, are peise etau rare*
That-like talk finished made, their-two mother arose, she sign thing name
u, lou u la mai paea, ape voa miavi fōfōōpe. Lea
conch-shell, mother conch-shell - hand held, mouth to placed blew. That
soa u haura kao. Haura oria, ereuka haipiri koti lare.
time conch-sound straight not. Straight if, they-two slowly come would-have.

Lea u kaiaie ve peise eavia, lou are lea u
 That conch-sound wrong of sign because, mother she that conch-shell
 sukasuka ōpe. Lea u ve fi U-u-u-u la ereuka mapi, ekaka tapora
 short-blasts gave. That conch's cry U-u-u-u - they-two heard, fish hunt
 kiripi, mō ōpe, Kaiaie!
 left, this said, Wrong!

The talk came to an end along those lines. The lads' mother then arose and took hold of their thing for signalling, called a conch shell. She put it to her mouth and blew. On that occasion the conch shell did not give a prolonged sound. Had it done so they would have come along slowly. To make the signal that something was amiss, their mother gave a series of short blasts on the conch shell. On hearing the u-u-u-u sound, the lads left their fishing with the words, "There's something amiss!"

(20f) Avearo ta fauka uasora sa moipe o feare vita tai au isaipe
 Avearo also descended old-woman by said word like husband to - went
 elore voa. Are maea leiye soa Koripiōvu arero mō ōpe, Ave vita la
 home to. She set off time Koripiōvu to-her this said, Your husband to
 o mei veverē miori miri voa eavaia.
 word say tomorrow morning beach along look.

Avearo went down from the house and returned home to her husband, as the old woman had told her to do. "Tell your husband," said Koripiovu on parting, "to keep a lookout along the beach tomorrow morning."

(20g) Aite voa siare oraka koti lou tai foreri mō ōpe, Lou e, lekōru
 Next at boys two came mother to arrived this said, Mother o, what
 voa?
 at?

Lou Koripiōvu ereukaro mō moipe, Karu Semese-apo^{12b} ua itapi koti araro
 Mother Koripiōvu them-two this said, Man Great wife sent come me
 tai forerai.
 to appeared.

Lō mei ereuka lalasi mō leiye, Lou e, lea Karu Semese-apo rare
 That said they-two question this said, Mother o, that Man Great name
 leisa?
 who?

Lou ereukaro mō moipe, Mirou Turuka.
 Mother them-two this said, Mirou Turuka.

In due course, the two lads came to their mother. "What's the matter?" they asked.

Mother Koripiōvu said to them, "The Great One has sent along his wife to me."
 They responded by asking her for the name of the Great One.
 "Mirou Turuka," was her reply.

(20h) Soka ereuka lou ve uvi voa oropi avi, lou ereukaro lea
 Well they-two mother's house into entered sat, mother them-two that
 leivota fari satiriōri roroka lei, lou ereukaro lalasi leiye ipi
 doing story instructed finish made, mother them-two question made in-order

ereukave kakeva ore leiti vei. Ereuka mō ōpe, Lareva, a sa
 their-two willingness knowledge have to. They-two this said, Good, you by
 itapaita, elaka au isai roi. Lea feita voa lou sa ereukave Selo-apo
 send-if, we-two simply go will. That night on mother by their-two Selo-bow
 Karai-apo feri roroka lei, ere lou itai ta au iroropōpe.
 Karai-bow stringed finish made, they mother side also - lay-down.

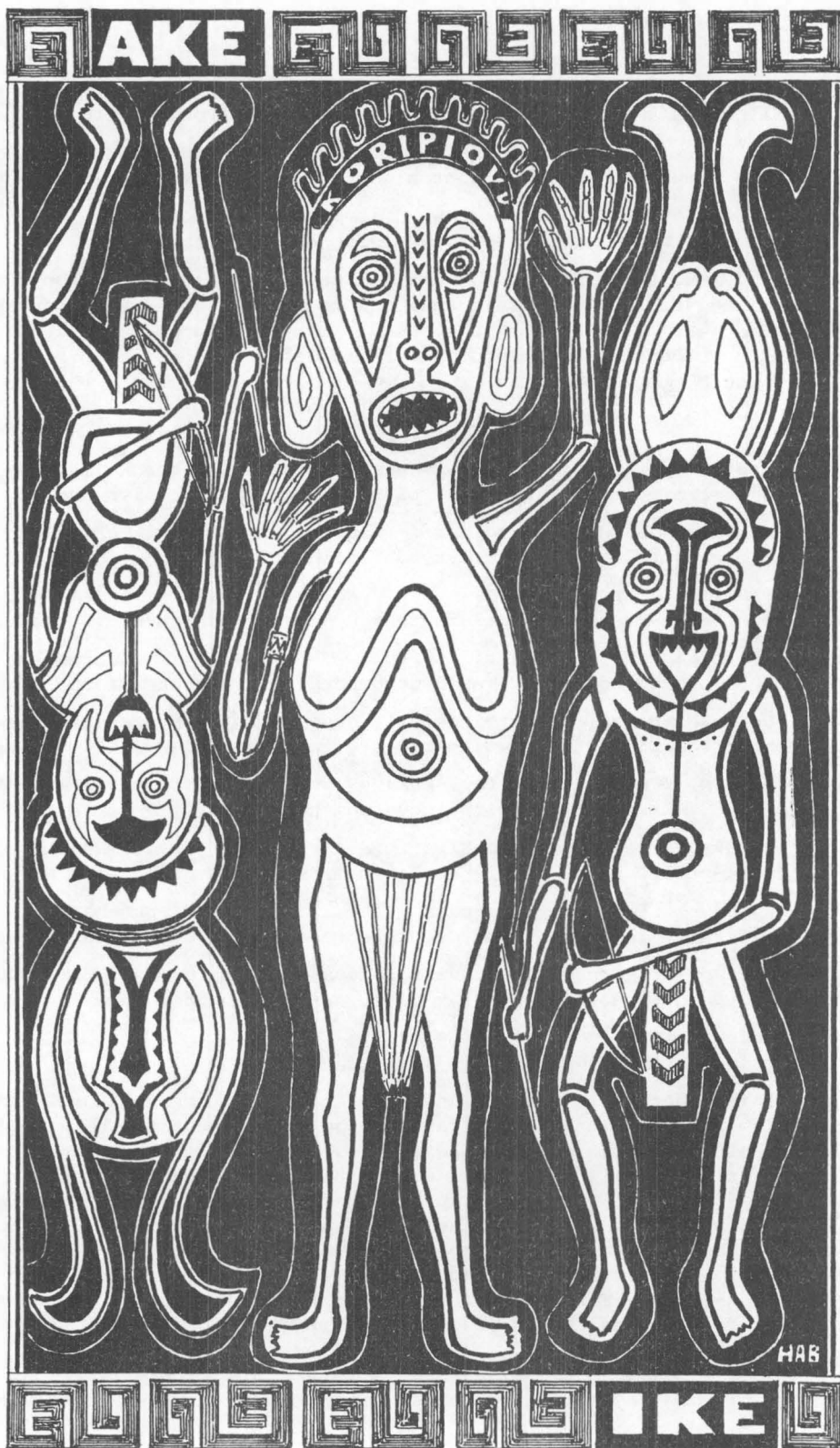
The lads came up into their mother's house and seated themselves. When their mother had finished telling them what they had to do, she asked them how they felt about it. "That's all right," they said, "if you send us, we'll go." That night their mother fitted new strings onto their Selo-Karai toy bows. They then lay down to sleep by their mother.

21

(21a) Mea ōpōpe miori ereuka itei, auka maea pisi roroka lei,
 Time began morning they-two arose, pair body prepared finish made,
 ereukave fore mahua fei¹²⁹ kava fofa fasi roroka lei, haiakoka
 their-two tail ornaments fitted belt carved fastened finish made, chest-ornament
 roroka lei, ereukave lipu teai kekeva topi roroka lei,
 finish made, their-two cassowary tail-feather headdress put-on finish made,
 ereuka e oro-aieri avu-aieri fauka,¹³⁰ elavo Mauroa ve soso
 they-two dance lime-covered dust-covered descended, men's-house Mauroa's face
 vofa pōvi, Lou Koripiōvu ereukaro eovi, soso hiopi, aisea itei,
 at stood, Mother Koripiōvu them-two looked-at, face bent-down, sat arose,
 ereukaro mō moipe, Ike auka Ake ita, euka mea Melaripi-siviri Kaipi-
 them-two this said, Ike pair Ake with, you-two these Melaripi-people Kaipi-
 siviri Levo Lavau-siviri Iare Kariki-siviri ve aru vofa isai maea herei
 people Levo Lavai-people Iare Kariki-people 's midst among going body war-dance
 ara ofae eavai ao. Eukave kopa-maea hilaki-puo-maea¹³¹
 I eyes see first. Your-two fight-decorated-bodies war-decorated-bodies
 kekeke ita faraeaia, karu rauapo ve soso eukaro area ari ave.
 ready with jump-about, people many's face you-two laughter make lest.
 Euka aura fareai.
 You-two simply jump-about.

Early next morning the two lads arose and completed their preparations. They fitted on their large tail ornaments, fastened on their decorated bark belts, put on their chest ornaments, donned their cassowary tail-feather headdress, and then amid a cloud of lime, dust and ashes, they came down and stood in front of the Mauroa men's house. Mother Koripiōvu eyed them. She bent down, she sat, and then she got up and addressed to them these words, "Ike and Ake, you are going among the Melaripi-Kaipis, the Levo-Lavau and the Iari-Kariki people. I will first have a look at your war dance. With your bodies decorated ready for fighting, prance around. For you to face the crowd and for them to laugh at you would never do. So the two of you prance about."

(21b) Ereuka fareōpe mai mōfeare, karu aea lou tai herei vo kavōpe,
 They-two pranced way this-like, person one mother to war-dancing went,



karu aea elavo opa voa herei vo isaipe, karu aea lou ve
 person other men's-house before to war-dancing went, person one mother's
 maea maria pōvi herei ape, karu aea elavo opa voa pōvi
 body outside stayed war-danced, person other men's-house before at stayed
 herei ape. Herei herei lou ereukaro mō moipe, Ike, a elavo
 war-danced. War-danced danced mother them-two this said, Ike, you men's-house
 opa voa isaia. Ake, a araro tai kotia.
 front to go. Ake, you me to come.

This was the manner in which they danced. One of them went prancing towards their mother; the other pranced in the direction of the men's house. Then while one stayed war dancing just by their mother, the other performed his dance for war in front of the men's house. As they continued their dancing, their mother said to them, "Ike, you move off towards the front of the men's house. Ake, you make your way towards me."

(21c) Aite o lou ereukaro mō moipe, Euka Karu Semese-apo ve loki o
 Next word mother them-two this said, You-two Man Great's plea word
 vei isai mai reha. Euka lōfeare lei vovo isaia. Euka mapai ei?
 for going way that. You-two that-like do - go. You-two hear eh?

A.
 Yes.

Euka mōvoa kotia.
 You-two here come.

Ereuka lou tai kei, lou ereukaro ovoro mōri satiriarōpe.
 They-two mother to went, mother them-two counsel this-like instructed.

Euka isei isei Karu Semese-apo ve oti voa patait'oria, eukave ére maea
 You-two go go Man Great's place into ascend if, your-two war body
 kekese kofa ita toa evale maea kekese kofa ita farea vovo oropaia.
 ready true with dance war body ready true with dance - enter.

Lou ereukaro lōfeare o mei roroka leipe, aite o ereukaro mōfeare
 Mother them-two that-like word said finish made, next word them-two this-like

moipe, Euka mapaia!
 said, You-two listen!

The next word of advice that their mother gave them was this: "That's the way for you two to go in answer to the Great One's plea. You are to go along in that manner. Do you hear?"

"Yes!"

"Come here, both of you."

The two of them went to their mother. This was what she instructed them to do. "When you have eventually reached the Great One's place and go up there, do so with a really polished flourish by performing a war dance as you enter."

When their mother had finished telling that bit of advice, she added, "Pay attention!"

(21d) Lou ve o sisa meha, Euka arero sai haikaeaita soa, auraka
 Mother's word final this, You-two him shoot desiring time, purposeless
 levi saia. Euka isei arero sukapeta, karu aea uritai voa kavaia,
 do not shoot. You-two go him nudge, person one land-side to go,

karu aea ma poe voa isaia. Euka ere toa toa evale farea farea
 person other water edge to go. You-two was dance fight dance dance

sukapeta sukapeta a', are ta maea kalei maea-uti sisapai roi. Lea
 nudge nudge make, he also body finish body-bones pour-out will. That

soa eukave leiti mai reha. Utohoa levi saia. Aite voa ori seika
 time your-two doing way that. Immediately do-not shoot. Next at bird small

aea rare Oromea fufuka koti Oro lakai voa avi, euka apo aruovi ekaka rovaea
 a name Oromea fly come Oro branch on sit, you-two bow pull fish big

la sai vei soso ukakaraita lea soa voa, lea ori areve fi mōfeare
 - shoot to face opposing that time at, that bird its call this-like

euka mapait' oria, Hai-mora-hau! Hai-mora-hau! Hai-mora-hau!¹³²
 you-two hear if, Shoot-foot-joint! Shoot-foot-joint! Shoot-foot-joint!

areve fi soa oroisoria arita lea soa, euka arero sai soa reha.
 his cry times three sounds that time, you-two him will-shoot time that.

Si kao karu aea itai mora hau la saia, aea itai la saia; soa
 Delay not person one side foot joint - shoot, other side - shoot; time

farakeka auka saia. Soka euka sei lea ekaka rovaea sa opaita soa ve aite
 one pair shoot. Well you-two shoot that fish big by dying time's after

voa, euka Mirouapo la o moia, Lou elakaro mōfeare moita, Ekaka
 at, you-two Mirou-big to word say, Mother us-two this-like said, Fish

rovaea opaita soa elakaro horou la haria miōri elaka ovi kawai roi.
 big dying time us-two intestines - only give we-two take go shall.

A-, toru haroharo uti-fao sarōva-mioi¹³³ la miaraia.
 But people groups bones flesh - give.

Ovoro foromai kekese lei, ereuka maea leipe reha.
 Counsel all finish made, they-two set off that.

This was their mother's final word. "When you want to shoot at the monster," said she, "don't just shoot anyhow. Both of you go to the beach and give him a nudge. Then one of you turn and go up the beach, while the other goes down to the water's edge. You must both keep going with your war dance and constantly poke at him. In that way he'll get weary and you'll tire him out. That is how you are to do it up to that point. After a while a little bird called Oromea will come and settle on a branch of the Oro tree. At the moment when you are facing each other, pulling at your bows ready to shoot the monster, if you hear that bird calling out three times, 'Shoot the ankle! Shoot the ankle! Shoot the ankle!', that's when you are to shoot. Don't delay; one of you shoot at his ankle on one side, the other on the other side. You must both let fly with your arrows at one and the same time. And when the shooting is over and after the monster is dead, say to the Great Mirou, 'Our mother says that following the death of the monster, you are to give us just the intestines for us to take away. The flesh and bones give to the various groups of people.'"

Her word of counsel having ended, the two of them thereupon set off.

22

(22a) Ereuka isei isei, patai vei haekao leipe soa, lea toru sitavu
 They-two went went, ascend to near was time, those people crowds

sitavu, lea toruipi-ipi foromai ere o mōfeare moipe, Mirou e, a
crowds, those clans-people all they word this-like said, Mirou o, you

moia lea karu oraka leavoa?
are-saying those men two where?

Mirou ve o mōfeare ōpe, Ereukaro miri voa eavaia.
Mirou's word this-like said, Them-two beach on see.

Ereuka ére fareova vovo isaipe soa reha. Ereuka koti koti, haekao leipe
They-two war dancing - went time that. They-two came came, near was

lea soa, Melaripi-siviri Kaipi-siviri Mirou la ereve uri kofa¹³ sa Mirou
that time, Melaripi-people Kaipi-people Mirou to their language true by Mirou

la ata mō moipe, Mirou e, a la moiea karu lelau?
to again this said, Mirou o, you those saying men where?

Mirou ve tava o ereve uri serei ata moipe, Karu orale le
Mirou's answer word their language repeated again said, Men two there

kwoti!
come!

Ere haekao eovi mōfeare o ōpe, Eo! mala vica kofa kao, mea ica
They near saw this-like word said, Oh! war men true not, these lads

meke!
small!

On and on they went until they were approaching the place where they were to
turn in from the beach. The crowds of people, all those various groups, they
said to Mirou, "Mirou those two men you are talking about, where are they?"
"Look out for them along the beach," was Mirou's reply.

It was just then that the two of them advanced doing their war dance. On and
on they came, and when they were near, the Melaripi-Kaipi men again questioned
Mirou, saying in their own manner of speech, "Mirou, where are the men you spoke
about?"

"There come the two of them," replied Mirou in local speech, answering their
repeated question.

On taking a close-up look, the people exclaimed, "Oh! they are not real
fighters; they are only little fellows!"

(22b) Karu foromai lea soa voa ereukaro haihava leipe. Ereuka patei
People all that time at them wonder had. They-two ascended

lea Oa-Laea sa eaeiape maea maria voa pōvi, ereukave ofae arero eavōpe
that Oa-Laea by was-lying body outside at stood, their-two eyes him saw

soa, areve kōu-uti voa mea sa aieri kaleipe; Oro, Karo, Kevekeve,
time, his back over earth by covered finished; Oro, Karo, Kevekeve,

Porapora tola foromai itei, vita lei kaleipe.
Porapora trees all arose, mature became finished.

All the people were then astonished at them, as they came, climbed up and stood
by the place where Oa-Laea was lying, and eyed him over. At that time his back
was completely covered over by earth; all the Oro and Karo trees, the Kevekeve
and Porapora creepers had grown up and become mature.

(22c) Toru sitavu sitavu, toruipi-ipi, toru haroharo, ere saiape
People crowd crowd, clans, people groups, they were-shooting

soa sukaiape soa are opai kao, maea fi ta ari kao, lula ta
 time were-thrusting time he died not, body cry also made not, movement also
 ari kao. Lea soa Ike auka Ake ita ereuka foreri, arero paeai vei
 made not. That time Ike pair Ake with they-two appeared, him kill to
 patei pōvi, mora Oa-Laea ve harofave la sukōpe. Lea soa Oa-Laea ve maea
 ascended stood, foot Oa-Laea's head - kicked. That time Oa-Laea's body
 fi huhururu ovi itoipe soa kofa reha; mea ta mavamava a' lulalula ōpe
 cry rumbling got arose time true that; earth also quiver made shake made
 soa reha. Areve kōu-uti tola foromai oriri oriri ōpe soa reha.
 time that. His back trees all tremble tremble made time that.

Now when the crowds of men of various clans and tribes had been shooting and thrusting at Oa-Laea, he did not die nor even groan; he made no movement at all. Then Ike and Ake appeared, and went up to kill him. They stood and kicked with their feet Oa-Laea's head. Thereupon Oa-Laea uttered a low rumbling groan. The earth also trembled and shook, and all the trees that were on his back quivered as well.

(22d) Ereuka karu aea safauka, ére korukoru lei vovo isaie ma poe voa.
 They-two man one withdrew, war dance made - went water edge to.

Karu aea ére korukoru lei safauka arori voa patei kavōpe. Ma poe vita
 Man one war dance made withdrew above to ascended went. Water edge man
 are safauka patei, mora kararapa la suka, arori voa patei kavōpe.
 he withdrew ascended, foot side - kicked, above to ascended went.

The two of them separated; one doing his war dance, menaced with his bow as he made his way down to the water's edge; the other, with similar gestures, went up above. The one on the water's edge then withdrew and danced his way up above, and as he did so he kicked his foot into Oa-Laea's side.

(22e) Ike are Oa-Laea ve kararapa itai la mora sa suka, ma poe voa
 Ike he Oa-Laea's side side - foot with kicked, water edge to

safauka faukōpe. Aite Ike ma poe voa apo aruovi, aite mora opa mora
 withdrew descended. Then Ike water edge at bow pulled, behind foot front foot
 ita evale maea farea,¹³⁵ Oa-Laea sai vei ofae sisapi, apo aruovi patei
 with evaded body sprang, Oa-Laea shoot to eyes protruded, bow pulled ascended
 au kavōpe. Ake ta lea arori voa ére maea fareōvi ivara tao putovi,
 - went. Ake also that above from war - danced fierce teeth clenched,
 ofae sisapi apo aruovi, Oa-Laea sai vei ivara ketiketi lei vovo faukōpe.
 eyes protruded bow pulled, Oa-Laea shoot to violence - made - descended.
 Ereukave apo oraka aruovi, Oa-Laea sai vei moravi itei, sai vei lei pe
 Their-two bows two pulled, Oa-Laea shoot to raised stood-up, shoot to made
 lea soa kofa voa, ori aea lea tola arori voa avi, areve maea fi o
 that time true at, bird a that tree top at sat, its body cry word
 ereukaro mōfeare isa au moipe, Hai-mora-hau-ō! Hai-mora-hau-ō!
 them-to this-like called - said, Shoot-foot-joint-o! Shoot-foot-joint-o!
 Hai-mora-hau-o!
 Shoot-foot-joint-o!

Meanwhile Ike gave Oa-Laea a kick in the other side as he danced down to the water's edge. Then Ike at the water's edge, pulled his bow, putting one foot forward then the other, as he sprang aside in an evasive manner; he focussed his eyes as though to aim at Oa-Laea, and gave another pull at his bow as though to shoot him as he went up from the beach. Ake also, continued his war dance from higher up, and with fiercely clenched teeth, protruding eyes, pulled at his bow as though to shoot Oa-Laea, and with violent gestures made his way down the beach. The two of them pulled at their bows as if to shoot Oa-Laea. As they straightened up to aim, at that very moment a bird settled on the tree top and called out its cry to them, "Shoot the ankle! Shoot the ankle! Shoot the ankle!"

(22f) *Lea ori seika are maea fi soa oroisoria ereukaro lō isa moipe,*
That bird small it body cry time three them-two that called said,
ereuka lea la mapōpe soa, si kao, lea soa kofa voa ereuka utohoa
they-two that - heard time, delay not, that time true at they-two immediately
Oa-Laea la saipe. Oa-Laea ereuka saipe soa huhururu maea fi ita
Oa-Laea - shot. Oa-Laea they-two shot time rumble body cry with
mavitoa, ére arori voa patei, tola ita Oro Karo ita, Kevekeve
turned-over, belly above to ascended, trees with Oro Karo with, Kevekeve
Sevara ita, Kiriri Serea ita, areve kōu ita mavitoa mea iri voa
Sevara with, Kiriri-Serea with, his back with turned-over ground inside in
iavōpe. Ike auka Ake ita Mirou ve loki vei Oa-Laea la paeōpe
lay. Ike pair Ake with Mirou's entreaty on-account-of Oa-Laea - killed
mai reha.
way that.

As soon as the threefold cry of that little bird came to their ears, without hesitation they simultaneously shot at Oa-Laea. As they did so, Oa-Laea gave a rumbling groan, turned right over so that his belly came on top, and the vegetation - the Oro and Karo trees, the Kevekeve, Sevara and Kiriri-Serea creepers - together with his back went right down into the ground. That was how Ike and Ake, in response to Mirou's entreaty, put Oa-Laea to death.

(22g) *Ereukave ivara vei karu Evore mōfeare fera vovea:*¹³⁶
Their-two courage on-account-of people Evore this-like sing always:
Ikeviri a ta ivara vita feare ō!
Ike-beach you also courageous man like-o!
Akeviri a ta aea vita feare ō!
Ake-beach you also daring man like-o!
Selo-apo Karai-apo Oa-Laea Oa-Tairu ve
Selo-bow Karai-bow Oa-Laea Oa-Tairu's
Mirisa-mora Sara-mora sei mavitoa,
Mirisa-foot Sara-foot shot turned-over,
Ére oti iavai, seseva-ō ferovōpe-ō;
Belly place lay, sorcery-o made-o;
Sei mavitoa, kōu-oti iavai,
Shot turned-over, back-place lay,

Seseva-ō ferovōpe-ō!
Sorcery-o made-o!

Because of their courage people are always singing the Evore Song with the following words:

'Ike Beach Boy, you are like a daring man!
Ake Beach Boy, you are like a fighting man!
With toy Selo-Karai bows you shot the Mirisa-Sara foot
Of Oa-Laea Oa-Tairu, Over he turned;
On his belly he lay, but you bewitched him;
You shot, over he turned and lay on his back,
Bewitched!'

(22h) *Soka Ike auka Ake ita miri voa farehoria isei, ereuka lōvoa evale*
Well Ike pair Ake with beach to together went, they-two there war

farea farea roroka leipe soa, ereukave ape o Mirou la mōfeare moipe,
danced danced finish made time, their-two mouth words Mirou to this-like say,

Heaea o moia, mea ekaka utohoa eloraia.
Men-folk word say, this fish immediately cut-up.

Arero elorōpe toruipi rare Melaripi-siviri¹³⁷ reha. Ereukave o Mirou la
Him cut-up people name Melaripi-people that. Their-two word Mirou to
mō moipe, Mirou e, uti, haro, sarōva, koesa, kararapa, toruipi-ipi karu
this said, Mirou o, bones, head, flesh, ribs, flanks, groups people
sa laria. A-, horou ovi posea voa vuapi, elakaro miaraia. Elakave
by eat. But intestines take bag in put, to-us give. Our-two
lou ve o reha.
mother's word that.

The two of them, Ike and Ake, then went down to the beach together, and there they pranced until they had finished their war dance. That done, they addressed Mirou with these words, "Tell the crowd to cut up this fish at once."

It was the Melaripi men who cut up the carcass. The two of them said to Mirou, "Mirou, the bones, head, flesh, ribs and flanks are for the various groups of people to eat. But put the intestines into a bag, and give them to us. That was what our mother said."

(22i) *Mirou lea o heaea la mei roroka leipe soa, heaea lea ekaka*
Mirou those words men-folk to said finish made time, men-folk that fish

utohoa ére horou voa tofaipe. Tofei, Oa-Laea ve horou
immediately belly intestines at cut-open. Cut-open, Oa-Laea's intestines

fareōvi, ere Mirou ve o vei posea voa vuapi ovi, Ike auka Ake
took-out, they Mirou's word on-account-of bag into put got, Ike pair Ake

ita la miarōpe, ereukave rare ta Ike auka Make ia.¹³⁸ Ereuka evera
with to gave, their-two name also Ike pair Make with. They-two former

seseva karu eavia, lou ereukaro aravōpe rare lōfeare, ipi ereuka
wizards because, mother them-two called names that-like, because they-two

maso karu seseva karu. Lea soa ereuka Oa-Laea ve horou la taiovi
charm men magic men. That time they-two Oa-Laea's intestines - carried

*kei, miri avavu voa mutapōpe, ereukave oti rare Mepora-Savuke Mapu-Siloi*¹³⁹
 went, beach inlet into threw, their-two place name Mepora-Savuke Mapu-Siloi
reha.
 that.

When Mirou had given the crowd those directions, they at once opened up the fish at the belly. Taking out the intestines they put them into a bag in accordance with Mirou's instructions, and gave them to Ike and Ake, who are also known as Ike and Make. Those two were old-time magicians, and their mother gave them these names because they were wizards and charmers. Then they carried off Oa-Laea's intestines, and went and threw them into a beach lagoon at their place called Mepora-Savuke Mapu-Siloi.

23

(23a) *Ereuka lou tai foreri arero mōfeare moipe, Uamai e,*¹⁴⁰
 They-two mother to appeared to-her this-like said, Old-lady o,
*Tolalou*¹⁴¹ *ve horou elaka taiovi koti avavu voa mutapi, elaka aro omoi*
 Monster's intestines we-two carried come inlet into thrown, we-two you tell
vei kotita meha.
 to have-come this.

*Ereukave lou kika-soi*¹⁴² *ovi itei, Oa-Laea ve horou ereseai vei*
 Their-two mother bamboo-knife took arose, Oa-Laea's intestines cut-open to
isaape. Are isei horou maria voa oei avōpe. Are kika mauro soi
 went. She went intestines outside at down sat. She bamboo strip knife
*tao pisi,*¹⁴³ *are Oa-Laea ve horou la ereseōpe. Koripiōvu sa ereseōpe*
 edge prepared, she Oa-Laea's intestines - cut-open. Koripiōvu by cut-open
*lea soa*¹⁴⁴ *karu aea are lea horou iri voa itei soea vo kavōpe.*¹⁴⁵
 that time person a he those intestines inside in arose running - went.
Koripiōvu arero mō o ita isōpe, E! E! Au pavaia! au pavaia!
 Koripiōvu to-him this word with called, Hi! hi! Stop! stop!

The two of them went up and said to their mother, "Old lady, we have brought along the monster's intestines. We've thrown them into the lagoon, and have just come to tell you."

Their mother took a bamboo knife, got up and went to cut open Oa-Laea's intestines. She went and sat down by the intestines. Having sharpened the edge of the bamboo knife, she cut open Oa-Laea's intestines with it. As Koripiōvu cut open those intestines, there was someone inside, and he got up and was running off. Koripiovu called to him, "Hi! hi! stop! stop!"

(23b) *Maeasiri karu, are lōri moipe lea vei, are aiterori a' Uasora*
 Sorcery person, she that-like spoke that for, he turned-round Old-Lady
la eavōpe. Uasora arero mō moipe, A ita rare leisa?
 at looked. Old-Lady to-him this said, You with name who?

*Are mō ōpe, Arave rare Maeasiri.*¹⁴⁶
 He this said, My name Sorcery.

A leavoa kawai roi?
 You where go will?

Ara mea furuka vao kawai roi.
I this bush to go shall.

Aita! A eapo arave o mapai ao. Ave rare Maeasiri ei?
Indeed! You please my word listen first. Your name Sorcery eh?

A, arave rare Maeasiri.
Yes, my name Sorcery.

Because she had spoken thus, Sorcery turned round and looked at the Old Lady.
"What is your name?" said the Old Lady to him.

"My name is Sorcery," said he.

"Where are you going?"

"I'm going off inland into this bush."

"Indeed! Will you please listen first to what I have to say. Your name is Sorcery, eh?"

"Yes, my name is Sorcery."

(23c) A mapai. Karu maeamaea ve o levi mapai. Paumarehari ta a
You listen. People different's word do-not heed. Friends also you
au saria, uarusu ta a au saroroapaia, arivusu ta a au paeaia,
simply kill, sisters also you simply destroy, nephews also you kill kill,
oa-ita herusu ta a au lei hohōroaia! Ave avoa ta serea leitia,
uncles - also you simply make die! Your denials also insist make,
ave fofosa¹⁴⁷ ta au poaeraia, ave kasirau ta etakofa feare leitia,
your disavowals also simply affirm, your denials also truth like make,
ave kao o ta haveva feare moia! A mō auai, Arave rare
your negation words also ignorant like say! You this say, My name
Maeasiri. A sa mearovaeka vao lei vovo mei¹⁴⁸ mai reha! Soeai!
Sorcery. You by world in doing - being way that! Run-off!

Soka Maeasiri soeōpe reha.
Well Sorcery ran-off that.

"You listen! Do not pay heed to what anyone says. Make sorcery to kill friends; make spells to destroy sisters; do away with nephews; put an end to uncles also. Be strenuous in your disclaimers, affirm your disavowals, make your denials sound like the truth, your negations as though you knew nothing! You say that your name is Sorcery. That's the way you are to behave in the world. Off with you!"

Thereupon Sorcery ran off.

(23d) Aite vao are eresea terōpe, Marai¹⁴⁹ are au itoipe. Are soea vo
Next at she cut-open went, Marai he simply arose. He running -
kavōpe soa, Koripiōvu arero mō moipe, Se! se! a au pavaia!
went time, Koripiōvu to-him this said, Hey! hey! you simply stay!

Are aiterori a' Uasora la ofae eovi, Uasora arero ovoro
He turned-round - Old-Lady at eyes looked, Old-Lady him counsel
satiriarōpe soa reha. Are mō moipe, Marai e, ave tivi mai mōfeare
instructed time that. She this said, Marai o, your work way this-like
mearovaeka vao. Mearovaeka karu ave rare aravait'oria, aro Marai-apo la
world in. World people your name call-if, you Marai-great -

aravai roi. Eite lea rare Apota merava¹⁵⁰ ve rare avora soa
 call will. Actually that name Apota wild's name north-west-monsoon time
 voa areve haiaruru opaita soa, arero ovi maeasiri kika iri voa
 at its top dying time, it get sorcery bamboo-container inside
 topiari pisosita soa reha. Lea rare Koripiōvu sa aravōpe rare. Are o
 adding preparing time that. That name Koripiōvu by called name. She word
 aeata mō ōpe, Ave pavai oti Tupa-Hori voa. A soeaia!
 other this said, Your dwelling place Tupa-Hori at. You run-away!

Then as she proceeded with cutting open the intestines, up rose Marai. As he was running off, Koripiōvu said to him, "Hey! hey! you just wait!"

He turned and looked at the Old Lady, and that was when she gave him counsel. "Marai," said she, "this is how you are to behave yourself in the world. If the people in the world give you a name, it will be Maraiapo." That is, in fact, the name of the wild Apota when its top dies down during the north-west monsoon season. That's the time to get it and add to the ingredients in a sorcery bamboo container. That was the name given by Koripiōvu. She also said this to him, "Your home will be Tupa Hori. Off you go!"

(23e) Aite mai Uasora ata eresea tete aite voa Taukoru¹⁴⁹ are itoita reha.
 Next way Old-Lady again cut-open until next at Taukoru he arose that.

Are soea vo kavōpe soa, Uasora arero mō moipe, Se! se! a ita rare
 He running - went time, Old-Lady to-him this said, Hey! hey! you with name
 leisa?
 who?

Ara ita Taukoru.¹⁵¹
 I with Taukoru.

Aita! A eapo pōvi, arave o mapai ao. A mearovaeka voa leiti
 Indeed! You please stay, my word listen first. You world in doing
 mai mōfeare: maeasiri ve hiva o euka Marai auka Taukoru ita, ipi
 way this-like: sorcery's boast word you-two Marai pair Taukoru with, because
 euka maeasiri siahua ve ipi oraka rare eukaro aravai peava roi. Karu
 you-two sorcery power's base two names you-two called continue will. People
 maeasiri eukaro rare ita topiari aravaita lea soa voa karu tore lei
 sorcery you-two names with add called that time at people fear have
 peava roi.
 continually will.

Then the Old Lady again cut open the intestines until eventually Taukoru sprang up. As he was running off, the Old Lady said to him, "Hey! hey! what's your name?"

"I am Taukoru."

"Indeed! Will you please stop and first listen to what I have to say. This is how you are to behave in the world. Boasting about sorcery will be through you two, Marai and Taukoru, because the power of sorcery will always be through your two names. When your names are invoked by sorcerers, people will always be afraid."

(23f) Aite voa Uasora Koripiōvu are ata eresea terōpe. Tete Torea are
 Next at Old-Lady Koripiōvu she again cut-open went. Until Torea he



Oa-Laea ve horou iri voa itei soea vo kavōpe. Uasora arero
 Oa-Laea's intestines inside from arose running - went. Old-Lady to-him
 mō moipe, Se! se! a au pavaia!
 this said, Hey! hey! you simply stay!

Torea are aiterori a' opa mora aite mora ita mivari pavōpe.
 Torea he turned-round - front foot rear foot with rigid stood.

Ave rare leisa?
 Your name who?

Arave rare Torea.¹⁵²
 My name Torea (Stealing).

After that the Old Lady Koripiōvu again cut open a bit more of the intestines.
 Eventually Torea arose from inside Oa-Laea's intestines and was running off.
 The Old Lady said to him, "Hey! hey! you just wait!"

Torea turned round and stood rigid, first on one foot, then on the other.
 "What is your name?"
 "My name is Torea."

(23g) Uasora arero mō moipe, Torea e, a mea mearovaeka savori voa
 Old-Lady to-him this said, Torea o, you this world long in
 mearovaeka ita lei vovo mei mai mōfeare. Ave rare ara Torea la
 world with doing - being way this-like. Your name I Torea (Stealing)
 la aravai. Ave leiti mai mōfeare, a mearovaeka voa torea ve siahua a
 - name. Your doing way this-like, you world in stealing 's power you
 leiti roi, ei?
 exercise will, eh?

A.
 Yes.

A ōvasuru ve siahua ta ovai roi, ei? A avoa ita fofoisia ita
 You obstinacy's power also have will, eh? You denials also negations also
 ve siahua a ovai roi ei?
 's power you get will eh?

A
 Yes.

A, a maea ruru kere leiti vei, apeva o serea ita auraka ae
 Yes, you body skin hard make to, false word persist with needlessly say
 peava, eite ao. Karu ve lariatou lareva lareva a torea leitia,
 continue, reason you. People's food good good you stealing do,
 karu sosoka vei futai vei fasifasi muhi voa ikei a' toeava¹⁵³ a torea
 people feast for feast for fastened prop on strutted - hang you stealing
 lei au sarapaia. Karu ve e-opa-meta ma-opa-meta a torea lei
 do - cut-off. People's food-front-good drink-front-good you stealing do
 ovaia. Karu ve fere meta koa meta a torea lei serovi sasesea
 take. People's betel nuts good pepper good you stealing do pluck-off pick
 maravaia. Ave rare Torea. Karu ve ita, ave, torea lei savi laria.
 take. Your name Stealing. People's pigs, dogs, stealing do kill eat.

Ave rare Torea. Paumarehari ve, uarosu ve arivusu ve, elore toruipi foromai
 Your name Stealing. Friends', sisters' nephews', own family all
 ve etau maeamaea a torea au leitia, ipi ave rare Torea
 's things various-kinds you stealing simply do, because your name Torea
 eavia.
 because.

Ave marehari seika rare Lori¹⁹ ta meha. Euka marehari ita
 Your younger-brother small name Lori also this. You-two young-brother also
 paua ita mearovaeka ve ovasuru ita, heafo ita haisora ita
 elder-brother also world's obstinacy also, difficulty also, trouble also
 rare eukaro ae peava. Eukaro rare aravai peava. Eukave ovafoae
 name you-two say continue. You-two name call continue. Your-two stubbornness
 kere tete mearovaeka ita mavitoai roi. Euka mapai ei?
 - until world also turn-over will. You-two hear eh?

A!

Yes!

Euka Koripiōvu ve torea siahua eukaro miarai peava roi. Etau
 You-two Koripiōvu's stealing power you-two-to give continue will. Thing
 etau ve torea havara kaiae foromai rare Torea auka Lori ia. Eukave
 thing's stealing accusation wrong all name Torea pair Lori with. Your-two
 irifae mearovaeka voa pepe peava roi.
 anger world in remain continue will.

"Torea," said the Old Lady to him, "As long as this world lasts, this is how
 you are to behave yourself in the world. I am giving you the name Torea
 (Stealing). This is what you are to do, you are to motivate stealing throughout
 the world, eh?"

"Yes!"

"You'll motivate obstinacy, eh? You'll provoke denials and disavowals, eh?"

"Yes."

"Yes, just simply keep on telling lies as hard as you can, and so keep your
 composure. You are to be the root cause of such doings. Steal the best of
 people's food. Cut down and steal the bunches of bananas that people have
 fastened and strutted up for their feasts and gatherings. Plunder the most
 attractive food and drink that people have. Pluck off people's large betel nuts,
 pick their big pepper berries and make off with them. Your name is Stealing!
 Steal people's pigs and dogs and kill and eat them. Stealing is your name! Rob
 your friends, your sisters, your nephews, your entire family of anything that
 belongs to them, because your name is Torea.

Here is your small brother whose name is Lori. You two brothers, both
 younger and older, are to be known as the world's obstinacy, difficulty and
 trouble. Such are the names by which the two of you will always be called. The
 world will eventually be turned upside-down by reason of your stubbornness.
 Have you both got the message?"

"Yes!"

"Koripiōvu's power for stealing will be permanently conferred on you two.
 The names of Torea and Lori are coupled with accusations of stealing all kinds
 of things and all manner of evil. Your anger will endure in the world forever."

(23h) Aite mai Uasora eresea te karu aea ta foreri au kavōpe.
Next way Old-Lady cut-open until person another also appeared - went.

Uasora arero mō ōpe, Se! se! a au pavaia. Ave rare leisa?
Old-Lady to-him this said, Hey! hey! you simply stay. Your name who?

Arave rare Pukari.¹⁵⁵
My name Pukari.

Soka Uasora mō ōpe, A Pukari kofa ei? Karikara ve sosoka futai,
Well Old-Lady this said, You Pukari true eh? Village's feast feast,
tapare lahiu e-opa-meta ma-opa-meta, eroa ita posera ita meita
tasty tasty food-front-good drink-front-good, hunger also famine with being
vita ita, ua ita atutemori ita aeata karu foromai ita, a sa teteovi
man with, wife with children with and-also people all with, you by summon
maravi foreri, savua ére popi kōu popi lōri itapi fafarai roi ei?
all appear, feed belly full back full that-like send disperse will eh?
Aeata sosori vei kitou vei toa larivati safauka
And-also quarrel on-account-of anger on-account-of hit driven-away escape
soea koti, ave makora iri voa alaeaita soa, a erero lei makuri leiti
running come, your arm-pit inside - entering time, you them make alive do
roi ei? Aeata sariva vei pasi vei eroa sa' kōvōre tolo lei,
will eh? And-also journey because travel because hunger have thirst - have,
aro tai heōheaita soa a erero savua lōri itapai roi ei? Ipi
you to approaching time you them feed that-like send will eh? Because
tairu aea haimafu aeata toaraita mai aea haikakare aea maeafroe ave
peace and gentleness and-also helping way and love and kindness your
etau reha, ave rare Pukari eavia. A lōfeare lei peava roi ei?
things that, your name Pukari because. You that-like do continue will eh?

Are mō ōpe, A.
He this said, Yes.

Soka, a eapo soeaia.
Well, you please run-off.

Then as the Old Lady continued to cut open the intestines, someone else appeared and was moving off inland. "Hey! hey!" said the Old Lady to him, "you just wait! What's your name?"

"My name is Pukari."

"Are you a real Pukari?" asked the Old Lady. "Will you be the one to summon the crowds to village feasts, to banquets of tasty victuals, to attractive food and drink, and feed the husband, wife, children, indeed everybody who is hungry and short of food, and when you have fed them and they are replete thus send them on their way to disperse? And also when people come running to you seeking protection to escape from being beaten up because of some angry quarrel, will you save them? Furthermore whenever travellers approach you hungry and thirsty with their journey, will you give them food and so set them on their way? Since Pukari is your name, your concern is with peace, with gentleness, giving a helping hand, showing love and kindness. Is that how you will habitually behave?"

"Yes!" he said.

"Very well! off you go, please."

(23i) Aite mai Uasora eresea te karu aea ta foreri au kavōpe.
Next way Old-Lady cut-open until person other also appeared - went.

Uasora arero mō ōpe, Se! se! a au pavaia. Ave rare leisa?
Old-Lady to-him this said, Hey! hey! you simply stay. Your name who?

Arave rare Semese.¹⁵⁶

My name Semese.

Soka Uasora mō ōpe, A Semese kofa ei? Sosori, kitou, heohea,
Well Old-Lady this said, You Semese true eh? Fighting, anger, tumults,
irifae ave etau reha. Ivutu levi iavaia. Tore ta levi leitia.
resentment your things those. Sleep never lie-down. Fear also never have.
Sosori soa voa rofo leitia, ivara ketiketi leitia, ave karikara, ave
Fights times during strong be, fierce - be, your village, your
uvi, ave ua ita mori ita, ave ita, ave ave, pisoso etau, ave
house, your wife also daughter also, your pigs, your dogs, valuable things, your
etau maeamaea ote karu sa havōu leiti ave. Tore ita siō ita levi
things various enemy men by sport make lest. Fear also - also do-not
leitia; rofo kofa leitia, ave rare Semese eavia. A mapai ei?
have; strong true be, your name Semese because. You hear eh?

Are mō ōpe, A.

He this said, Yes.

Uasora mō ōpe, Soka, a soeaiā.

Old-Lady this said, Well, you run-off.

As the Old Lady made further progress with cutting open the intestines, yet another man appeared and was going off inland. "Hey! hey!" said the Old Lady to him, "you just wait! What's your name?"

"My name is Semese."

"Are you really a warrior?" asked the Old Lady. "Fighting, anger, tumults, resentments, are your concern. You mustn't sleep, you mustn't be afraid. When fighting put your back into it, be bold and fierce lest your enemies make sport of your village, your house, your wife and daughter, your pigs, your dogs, your valuables and anything else you possess. Since Semese is your name, never be scared or afraid; exert your full strength. Do you hear?"

"Yes!" said he.

"Very well!" said the Old Lady, "off you go."

(23j) Mearovaeka karu foromai sa haikakare leiti pisoso etau lea
World people all by desire will-have valuable things those

Oa-Laea ve horou iri voa Koripiovu sa eresea maravōpe.¹⁵⁷ Lea
Oa-Laea's intestines inside in Koripiovu by cut-open gained. Those

etau ve rare soea auka movio ita, mati siri uharo ia; pisoso
things' names armlets pair necklaces with, dogs' teeth ornaments also; valuable

etauroro maeamaea hea ta reha. Oa-Laea ve horou ve iri foreri,
things various some also those. Oa-Laea's intestines 's inside appeared,

mearovaeka karu sa maravōpe pisoso etau foromai reha, aea lea etau
world people by gained valuable things all those, and those things

foromai mearovaeka voa fafarapi puarosōpe.
all world in spread increased.

As Koripiōvu continued to open up those intestines of Oa-Laea, she acquired out of them the valuables that people throughout the world would come to desire. Those things are known as shell armlets and necklaces, strings of dogs' teeth and mother-of-pearl ornaments; there were also other kinds of valuables. Such were all the valuables that came from the inside of Oa-Laea's intestines, which people in the world later acquired. All those things spread throughout the world and increased in number.

NOTES TO OA-LAEA

1. Oa-Mula Oa-Kave is the parallel name form for Oa-Mukapo, the father of Molala Harai, the mythical ancestor of the Uaripi (Kaurilavi) clan. He was originally located far inland in the vicinity of Mount Yule, known to the Elema as Uari, hence the clan name Uari-ipi (*ipi* = 'origin'). Later, as we learn from the myth, he migrated to the coast with his two daughters. He then changed his name to Oa-Laea. Mukapo is really derived from the parallel name form, the *Mu-* being from *Mula*, *ka* from *Kave*, while *-apo*, meaning 'great', is a suffix often used with the names of the clan ancestors. Kave is a small arboreal marsupial, the phalanger, an animal totem of the Uaripi clan.
2. *Miro eka leleva paika*: *miro* and *leleva* are parallel names that are associated with the Uaripi clan; *paika* is the associate name for *eka* 'sickness'. Here the meaning must be sickness of mind rather than body. As we learn from the prose version, Oa-Mukapo was much upset when he realised that his son Molala Harai was guilty of incest. He therefore resolved to take his daughters Ovaro and Meito away from their brother, and seek a new home in some distant place.
3. *Mori Ovaro ... Mori Meiro*. By changing the variant Meiro to its more usual form Meito, we get Ovaro Meito which is the honorific title for junior females of the Uaripi clan. The wording of the chant implies that there was only one daughter, but the prose version requires two.
4. *Ivo-mea Lavao-mea* are associate names for the place shown on present-day maps as Yule Island; (*mea* = 'land').
isaupe rem.p. *isau*, an older form of *isai* 'to go westwards, go coastwards'; (cf. O. *itau*).
5. *Moa-kaika Aisa-kaika*, a walking stick or staff of a Uaripi clansman. Moa and Aisa are Uaripi tree totems; Aisa is here used as the parallel name for Moa; *kaika* = 'stick'.
6. *miria-uri ... sara-ape*; *ape* is the associate name for *uri* 'language'. Used alone *ape* means 'mouth'. *Miria ... sara* are parallel names which are associated with the Uaripi clan.
7. *Lalae* means the people to the east of Cape Possession who speak various Austronesian languages, in particular the Motu with whom the Elema had a trading relationship; *Teraura* is the associate name.
8. *lala-pero sea-pero*: Melaripi name for betel nut.
9. *iko meiri-meiri mako taura-taura*: Melaripi parallel names for 'wings', with the second word of each pair reduplicated to show plural, or rather, as here, dual; *mako* = *avako* 'wing'.

toarai = ovai 'get, take'; laveailave = au terai 'go off'.
Tape parallel name for Mirou.

10. Avearo-Ikuku is the honorific title for junior females of the Sove Heaea clan. On arriving at the coast Oa-Mukapo not only changed all their names, but he also, as his daughters' names indicate, allied them with another clan - the Sove Heaea. In former times the Sove Heaea, being a small group, shared an elavo 'men's house' with the Kaurilavi, a group who were an offset from the Uaripi (see Brown 1968:388, chart). Maybe there is a hint here to this social grouping.

Leleva tola Heava tola: tree (tola) totem of the Sove Heaea clan.
oreai 'perch', lavailave = avai 'sit down'.

11. Kaurairiri parallel name for Elailiri, the sea bird, Mirou's young brother.

oavia from ovia (or avia) = marase o 'praise word'.

aikeia = haikaeai 'desire'; possibly this should be understood as ikeia, from iki the associate word for hai 'liver' which is regarded as the seat of the emotions; (cf. O. iki).

lavailava = la + auai 'say, utter'.

12. kekekeke: onomatopoeic word representing the sound made by the bird Elailiri.
13. Uari aite Kovio aite, associate name form; the mountain Uari Kovio appears on maps as Mount Yule; Uari is the Elema name, Kovio the Mekeo.
14. Molala Harai is the name of the Morning Star, the planet Venus, which is seen rising behind Mount Yule by the coastal villages. The parallel name Harai has its origin in the Kaipi dialect spoken along the shores of Freshwater Bay.
15. The myth of Oa-Molala recounts how by hurling his paiva coastwards and using it as a tightrope, the Morning Star was able to make a succession of nocturnal journeys to the coastal villages in order to seduce girls of the various clans.
16. Kaurilaro Kaurisoro parallel names for the area now shown on maps as the Kunimaipa valley. Kauri in T. means 'sky', but in O. it is the word for 'east', a meaning that would seem more fitting here.
17. Ovo-miri Faira-miri ... Evei-ape Poepei-ape - Molala's father here waxes eloquent by using a string of associate and parallel names.
Ovo-miri Faira-miri - the beach (miri) is called 'blood-red' because it lies towards the setting sun; faira, or faiita, here the associate word for ovo 'blood', is red ochre formerly used for painting the face, the body, wood carvings and masks.
Eau-Hovoa Sisa-Faro - the honorific title for junior females of the Melaripi clan.
Oro-hiae Karo-hiae. Oro ... Karo are Melaripi tree totems; the former is the tree hibiscus (*Hibiscus tiliaceus*), while Karo (*Premna integrifolia*) is a small tree that bears white flowers. The names serve reciprocally as associate names: Karo ... Oro, Oro ... Karo.
Moro-Mavu - the honorific title for junior females of the Kaipi clan. Both the Melaripi and Kaipi clans have western associations.
Hauvu-Hiviri is the traditional name used by the Luipi clan for land and water.
Evei-ape Poepei-ape. The first name means the mouth (ape) of the Evei or Aivei River, which is one of the mouths of the Purari and marks the

western boundary of the Elema coast. *Poe* means 'river bank', while *pei-ape* is a play on words with *vei-ape* (= *meiape*) from *pea* and *mea*, the verbs 'to be'. (See Brown 1968.)

18. *Miaru-poe Oroti-poe*. *Miaru* is the Elema name for the river which flows down from Mount Yule, shown on maps as the Akaifu. *Oroti* ('canoe') here serves as the associate name for *Miaru*.
Hola-iri Pose-iri. *Hola* and *Pose* are two kinds of reed grass associated with the Uaripi Clan.
Ovaro-Meito - honorific title for junior females of the Uaripi Clan. *Ovaro* is also the name of a bird, the Sacred Kingfisher.
19. *Tera-pulo* - *tera* is really a stretch of higher ground amid swamps, *pulo* being the associate name. Here Oa-Mukapo speaks of the mountainous interior as though it were a stretch of Elema coastal region.
20. *Ume* - a common name amongst the Roro, neighbours of the Elema who occupy the coast from Cape Possession to Redscar Bay. He receives no further mention in the story, neither does he appear in any other Elema myth.
21. *Ikuiapo ... Naime*. The latter is also a common Roro name. *Ikui* (for the *-apo* see note 1) is a name that is found amongst the Toaripi, but this seems to be the only occasion when it appears in a myth.
22. *Avearo ... Ikoko*. As earlier stated (note 10), these names imply a change of clan affiliation, for the daughters are now Sove Heaea girls. The clans are patrilineal and exogamous. It would seem that by the change of clan Oa-Mukapo was trying to remove some of the shame he felt because of his son's incestuous behaviour. I heard of a case where a proposed marriage was strongly opposed because both parties, although not closely related, had the same clan affiliation. The would-be husband was able to solve the difficulty by repudiating his clan, and getting his mother's clan to adopt him.
23. Although the myth does not mention it, it is clear that when they settled on the island the two girls had been heavily tattooed in conformity with the coastal Roro custom. Such tattooing was not an Elema practice. With their features thus altered they were able to deceive their brother as to their identity.
uru-mae kopa-mae - the name for the short 'grass' skirts as worn by the inland Kovio and Mekeo girls and women. These came halfway down the thighs, whereas the 'grass' skirts as worn on the coast, came down to the knees.
24. *Mirou Tapeapo*. Williams gives his name as *Oa Birukapo*, which, on being sorted out, is really the same as *Mirou*. *Oa* ('father, sire') is the title commonly given to male clan heroes. The 'b' of Williams represents the voiced bilabial fricative which may be nasalised, hence 'm'. The name thus becomes *Mirou* with suffixes *-ka* and *-apo* added. As is stated in note 1, *-apo* ('great') is a suffix often used with the names of the clan *ualare*; *-ka* further intensifies it ('very great'). *Oa-Mirou* is really the Evening Star. He is sometimes called *Oa-Miri-Mirou* (*miri* 'beach'), in contrast to *Molala Harai*, the Morning Star, who is associated with the mountains of the interior, towards the eastern horizon where the Morning Star is seen.
The associate name *Tapeapo* (*Tape* + *apo*) is taken from Ehari's version which we are following here. Aisi does not mention this associate name, but describes *Mirou* as having a brother *Avelolo*. This brother has,

however, no part in the narrative, and receives no further mention, so that he can hardly be regarded as a separate character. We should perhaps regard *Avelolo* as *Mirou's* associate name in Aisi's version. The name has the unsavoury connotation of 'dog's excreta'. Here maybe there is a reference to *Mirou* as depicted in Williams' version, where he begins as a disreputable character, although he improves as the story proceeds. It may even be that *Avelolo* = *Evarapo*, the name that Williams uses in place of *Birukapo* when he gets into the story. Be that as it may, the version of the myth as given here shows *Mirou* in a favourable light from the very beginning.

25. *Movoa-miri Turuka-miri*. *Movoa* means the debris of vegetable matter brought down by the rivers and deposited on the beach (*miri*). *Turuka* is the associate name. *Mirou* is located in the far west of Elema territory, adjoining the Purari delta; hence the beach is often littered with *movoa*.
26. *Elailiri* is a sea bird, his associate name being *Kaurairiri*. In the Western Elema version of the myth, *Mirou* makes a bird mask for his younger brother, thus enabling him to take on the characteristics of the sea bird. Here there is no mention of a mask, but *Elailiri* is greeted as a man by *Avearo* at their first meeting. (See below 2f.)
27. *Ivo-firu Lavao-firu* - the island (*firu*) shown on maps as Yule Island. (cf. note 4.)
28. *Iare-Kariki ... Maiva-Roro* - the names for the various groups of people from the west eastwards.
Iare-Kariki: the Purari Delta people.
Levo-Lavau: the Western Elema, especially the people of Orokolo.
Kaipi-Melariپی: the Elema from Koaru to Cape Cupola.
Moripi-Toaripi: the central Eastern Elema group.
Favu-Sepoe: the Elema villages at the eastern end of the Elema coast, near Cape Possession.
Maiva-Roro: the Roro people eastwards from Cape Possession, living in the villages of Kivori and Waima (= Maiva).
29. *foa-maea karoro-maea, eva-maea misoso-maea*. It was the custom for Roro girls and women to be tattooed from head to foot; hence *foa-maea karoro-maea* (*foa*, *karoro* = 'tattoo'; *maea* = 'body'). When they reached marriageable age Roro girls were excused domestic chores and paraded around the village decked in finery such as shell necklaces and armshells (*eva* associate term for *pisoso*, variant *misoso*, 'valuables').
30. *Leleva-tola Heava-tola*, or as some versions have it, *Leleva-tola Itova-tola* tree (*tola*) totem of the Sove Heaea clan.
31. *Lalapero Seapero* - *Melariپی* name for betel nut embodying their tree totem *Lalasea*. The alternative name *Oro-fare Karo-fare* is also derived from the clan tree totem coupled with *fare* ('fruit'). *Oro* is the tree *hibiscus* (*Hibiscus tiliaceus*); *Karo* is a small tree with white flowers (*Premna integrifolia* L.). *Oro* and *Karo* are used reciprocally as associate names.
 Betel nuts, decorated with clan designs and charmed, were formerly sent as love tokens, and the acceptance of the betel nuts signified that the young man's attentions were welcomed.
32. *Elailiri eite ori rare Kekekeke*. *Elailiri* is here the personal name of the bird *Kekekeke*, which is the Grey Sandpiper (*Heteroscelus brevipes*). In Williams' version it is *Lele* (*Lere*) with *Pove*, the White Egret (*Egreta alba*) who makes the initial contact between *Avearo* and *Mirou*.

Pove or Poe is really the associate name for *Lele*, but to Williams they are a pair of birds who are brothers to Avearo. When flying westwards they chance to meet Evarapo (Mirou) and they take back his love tokens to their sister. This is the reverse to the story as recounted here. With Lele as Avearo's brother, Oa-Laea would not have changed clans, for Lele is a Uaripi bird totem. Subsequently, however, Evarapo employs his younger brother Iriri (= Elailiri) as messenger, thus coming into agreement with the version here given. Iriri puts on a mask made by Evarapo and thus assumes the character of a bird, the Grey Sandpiper.

33. For *Kaurilaro Kaurisoro* see note 16; for *Moa ... Aisa* note 5, and *Hola ... Pose* note 18.
34. *Maiva-Roro ... koavi-maea*. It was the custom for youths fresh from seclusion to decorate themselves and to parade around the village (cf. note 29).
lala-kaiau - a preparation made from scented herbs.
faira or *faiita* is a red clay used as a pigment; *mou*, here used as the associate name for *faira* is the name of a locality where red ochre is found.
koavi - a plant (*Curcuma domestica*) with tuberous roots that produce a bright yellow dye; the turmeric.
35. For *Levo-Lavau, Kaipi-Melaripi*, see note 28.
arai - trad. associate term with *tapea* meaning bow, bow-string, and arrows.
36. *paula-ōvu*. Elailiri already speaks of Avearo as being his elder brother's wife.
leiti vei leipeta (heafo) - immediate future relative.
37. *moia (o)* - although *moia* has the same form as the imperative (cf. 3d A *paua o moia*) its position before a n. indicates that this is the recent past relative.
38. *puavaita, puavaia* - although it cannot be translated into English as such, *puavai* is an auxiliary verb denoting totality. The meaning has to be expressed by some such phrase as 'all of (them, you, us)', or 'every one of'. It is used only of persons.
39. *Isou* is really a sea bird, a Melaripi totem, and thus classed as one of Mirou's younger brothers.
40. *Orovu-mori Harisu-mori*. *Orovu-Harisu* is the traditional name for the far west. Usually it means the Spirit Land, in the region of the sunset. Here the reference is not so far removed; it means Mirou's own locality. The suggestion is that he should marry a local girl.
41. *meamea* - reduplicated *mea* 'state of being', with *eavaita* indefinite relative; *ara meamea eavaita oroti* 'I being-being seeing canoe-tree' = 'a canoe tree I've had my eyes on for some time'.
42. *maraua* - a scaffolding or platform erected when felling a large tree so that the trunk can be cut through above the flanged buttresses.
43. *Lavaia-tao Karoa-tao* - the Melaripi traditional associate name for axe; *tao* in this connection means 'edge'.
44. *Karoa-Kakare* is a bird, the Wandering Tattler (*Heteroscelus incanus*). *Karoa* is the general name for the bird, *Kakare* the poetic associate name.

All these characters have associate names in addition to their ordinary ones; e.g. *Elailiri Kaurairiri*, *Isou-Mao*, and *Mirou Turuka*.

45. *Lala-oroti Sea-oroti e* ... large trees were supposed to be inhabited by *tola marisa* 'tree maidens, dryads'. Any untoward event during the felling of a tree would be attributed to the anger of these *tola marisa*. Hence Karoa-Kakare's words which are in the nature of an entreaty. Compare the boastful words he utters later (4g) when the moments of danger have passed.
46. *Melare* - a sea bird, the Frigate Bird (*Fregatus minor*). His associate name is *Tivae*. Although he is here described as *marehari* 'younger-brother', it is from his name that the clan name is derived *Melaripi*, *ipi* having the meaning of 'base' or 'origin'. A subtribal group, who live along part of the western shore of Freshwater Bay, has also this name of *Melaripi*.
47. It was formerly the custom when there were *elavo* ('men's houses'), for the menfolk to eat there rather than in their own homes. The women would prepare the food, bring the pots along and place them on the *elavo* platform. They would not be allowed to go up and enter the inside part of the building. See Williams 1940:31, also Brown 1968.
48. *maea uti sai auai* - a colloquial phrase meaning to take a prolonged rest. cf. *haisai auai* to rest for a short while, 'have a breather'.
49. *ao* placed after the verb in the simple form, calls for priority of action for this verb. Here it has an imperative meaning, but the construction can be used without change of form for the future with the first person as subject; e.g. *ara ave o mapai ao*, *maea aite leiti roi* 'I your word listen first, set-off afterwards shall'.
50. *haikaeaia kao* - present continuous negative. Sometimes it has an added meaning best translated into English by 'yet'; e.g. *Moroi koti ei?* 'Has so-and-so come eh?'; *are kotia kao* 'he's not come (yet)', (but assumed to be on the way).
51. *ave* 'lest' is placed at the end of the clause preceded by the simple form of the verb.
52. *ita pekake* 'stone axe'. The present-day steel axes are called *naoita* (*nao* 'foreign'). The polished stone blade of the *ita pekake* was fixed into a haft cut from the fork of a tree. The smaller branch formed the handle, while the other short section served as the socket into which the stone blade was lashed with plaited rattan cane. With the blade at right angles to the handle, the tool became an adze.
53. The outside of the log having been adzed into shape (*turai*), the log had now to be hollowed out (*e lauai*, from *e* 'faeces'). Hollowing the log had a fanciful resemblance to the passing of faeces; cf. *saw e* 'sawdust', and *mea-e* 'cloud', the 'faeces of the wind'.
54. The Spirit Land - *Alaua-ipi Kivokipi* - was considered to be located beyond the western horizon. It was there that the spirits of the dead were supposed to dwell (cf. note 40).
Ovo ... Faiita - *ovo* 'blood red'; *faiita* 'red ochre'.
Oro ... Karo - tree totems of the Melaripi clan (cf. note 31).
55. *Meauri-lavi Pari-lavi* - *lavi* is from the Namau rave (men's house in the Purari Delta). The former *elavo* (men's houses) were known by names which compounded *lavi* with totem names; e.g. *Kaurilavi* ('sky-lavi'), *Morōvelavi* ('rattan-cane-lavi').

Meauri and *Pari* appear to be fish names in origin; the traditional Melaripi name for canoe when afloat is *Meauripota Kipiripota* (*kipiri* a small fish which appears in shoals during January, *meauri* the associate name). When beached the canoe (*oroti*) name is *Lala-oroti Sea-oroti*, which embodies the Melaripi tree totem *lalasea*.

56. *e sukovai* - to hollow out a canoe log, a syn. for *e lauai*. With *meae* 'banana', *fere* 'betel nut', *sukovai* means to pull off from the stem.
seseai is used with various nouns in apposition and has the general meaning 'to husk, peel'. Here with *e* it means to smooth the surface of a canoe log.
57. *maea-pero* - (*maea* 'body') means the sebaceous deposit that forms on the skin. *Pero*, coupled with the tree totem name *Lalasea*, is the trad. Melaripi term for betel nut, *Lalapero Seapero* (see note 31). Here *maea-pero* conveys the idea of an intimate token of Avearo's person.
58. The canoe they were making was the usual pattern for Elema canoes - a double canoe constructed from a pair of hollowed logs lashed onto cross-beams (*hola*) with a deck platform (*pisi*) in between. Although the felling and shaping of the first canoe log has been described in considerable detail, the second canoe log now suddenly appears already adzed into shape.
59. *sasae* - often with *la* ('coconut') in apposition, *la sasae*. This is the dried leaf of the coconut which, as it burns readily, is used as a torch or flare. The *sasae* were required for the charring (*a itoreai*) of the canoe logs, described in 11c. Hence the need for them to be thoroughly dry.
60. The two hollowed-out logs have now to be pulled out to the beach for the next stage of the work. This haulage would require a larger muster of manpower than the Melaripi clan could provide. Hence Mirou's call to all the village men.
61. *Uelia-laro* - the place in the bush where the logs were lying. The name does not find mention elsewhere in any myth.
62. *havi* - these struts were short lengths of wood inserted in the opening (*ape*) along the top of each hollowed log to prevent it from contracting as the timber dried.
63. *ape perea* - the long lengths of saplings placed along the edges of the opening (*ape*), and fastened to the *havi* and to the front and rear of the hollowed log to enable it to be hauled along.
64. It is the custom to provide a small feast for neighbourly help. In 8g Mirou had told his clansmen to get their womenfolk to prepare the extra food that would be required. Anyone with complaints about the effort required, or the food subsequently provided, has now an opportunity to make his voice heard.
65. Charring (*a itoreai*) the canoe logs inside and out was to seal the surface of the timber so that it would not become waterlogged after launching. I have added a sentence to the free translation to make this clear.
66. *Kako* is the black and white Butcher Bird (*Cracticus cassicus*). The name here is somewhat of a puzzle because *Kako* is a Luipi, not a Melaripi, bird totem.

67. *Ora havi* (*ora* 'under') are the struts inserted under the hollowed logs to keep them in position while lashing the cross beams (*hola*) to the logs.
68. *totoru puavaia* - from *totorai* 'to bore a hole' and *puavai*, the aux. of totality. The aux. cannot be translated directly as a verb into English; 'all of', or 'everybody' conveys the meaning.
In order to secure the cross beams (*horu*) and the gunwale poles (*pere*) to the hollowed logs, holes have to be drilled along the edge of the opening (*ape*) into which to insert the tying material (*éla*).
69. *opa poporo ... evoe poporo* - the bows (*opa*) of the pair of logs and the sterns (*evoe*) were decorated with tassels (*poporo*) made from frayed immature coconut leaves.
70. *hōve maea paku maea* - a tasselled decoration made from the inside of the growing shoot (*hōve*) of a Nipa Palm (*pisae*). It was hung from the neck on the chest or back.
71. *oroti pisi* - the space between the two hollowed logs joined by the cross beams (*horu*) was covered by slats of palm wood or lengths of adzed timber to form the deck (*pisi*) of the canoe.
72. *poi* ('sago') the food for the voyage. Fresh sago will turn sour after a week or so, but if the sago flour be dried carefully in the sun, it will keep good for a long time. Whenever they set off on a long journey, the Elema are accustomed to provide themselves with *sariva poi* (*sariva* 'journey').
73. *taisa karoro* - Elema paddles have leaf-shaped blades. In former times the handles were carved with traditional clan patterns (*karoro*). That paddling should have been their mode of propulsion is an indication of the early date of the myth. In more recent times sails came into vogue for seagoing canoes (*vavaea*).
74. *kaearuka* - these poles were used for propelling the canoe through shallow water. It was important to have good control of the canoe when pushing off from the beach, particularly if there was heavy surf. The *kaearuka* were better than paddles for this purpose.
75. *sii vita* - a man, usually old, with a reputation for magic. During the voyage he would make magic to ensure good weather. His diet would be very restricted to enhance his magical power. The name is derived from the *sii* ('perineal band') that he wore.
76. *oroti kakosa* - a part of the deck that was fenced around to a height of a metre or so in which were stowed bundles of sago and other items to ensure that they would not get washed overboard.
77. *poi kakoro* - parcel(s) of sticks of sago (*poi patoa*), cooked ready for eating and wrapped for the voyage inside the hard outer part of the *faia* palm trunk (*faia haro*).
78. *la foure* - the green coconuts were for drinking. At the *la foure* stage of development the nut is full of liquid and has only a thin layer of soft jelly-like flesh inside the shell.
79. *meu vita kiva vita kiva* ('care'), *vita* ('man') is here the associate term for *meu* ('messenger') *vita*, and therefore carries no separate meaning of its own. I have, however, given a translation in this instance.
80. *Mapu* is in what is now marked on maps as Freshwater Bay. The mouth of the creek lies between the present-day villages of Lelefiru and Hamuhamu.

They had travelled about 68 miles during the night. Not bad paddling for a crew of birds!

81. *Laura harihari* - the Elema name for Cape Possession. Since dawn a further 44 miles had been covered.
82. *Rapa, Bioto, Mikura* are Mekeo villages inland from Yule Island (*Ivo-firu Lavao-firu*).
83. *Tavila* - a creek which is a few miles from Waima. They were now about 7 miles from their destination.
84. *mei ... itia* - *mei* converb of *moi* 'say, tell'; both verbs have an imperative meaning, but it is *itia* (*iti* 'come') which has the imperative form.
85. *Lala-papaia Sea-papaia* - the traditional Melaripi clan name for paddle. Being a wooden item, it embodies the name of the tree totem Lalasea (cf. note 31).
86. *Elailiri, Elakaroa, Isou, Mao, Siriri, Kekekeke*; these are all bird names; *Elakaroa*, a variant for *Karoa* (see note 44), and in this form to pair the name with *Elailiri*. *Mao* is the associate name for *Isou*. In other contexts this could be the name of a tree (*Kleinhovia hospita*), a tree totem of the Uaripi clan. *Siriri* is the Common Sandpiper (*Actitis hypoleucos*); this is a name that has some possible connection with *Motu*, which has *Kivivi* as the name of this bird (see Brown 1968). *Kekekeke*, an onomatopoeic name, is the Grey Sandpiper (*Heteroscelus brevipes*); Brown 1968 has an illustration. Mirou congratulates his feathered crew for their strenuous and sustained efforts.
87. *maea isuta* (Orokolo *maea ihura*) called by Williams 1940:131-132 'body cries' - not an apt translation, although *maea* does have 'body' as one of its meanings. What he fails to mention is that there are several kinds of *ihura* or *isuta*, e.g. *ma* ('water') *isuta*, and *mea* ('land') *isuta*; O. *ma ihura*, *mea ihura*. It is better therefore to understand *isuta* or *ihura* as a traditional exclamation used in times of excitement. See *Toaripi dictionary* (Brown 1968). To the list of *isuta* given there, one could add also *apo isuta* 'bow', and *hora isuta*, the exclamations used when these weapons have been wielded with success. The narrative does not give the actual words of the *isuta*, but being Melaripi (Hurava) clansmen from Orokolo, they would have said 'Oa Laho!' *Laho*, (T. *lahoapo*), is a large bird, the Slender-billed Pernkite (*Machaerhampus alcinus papuanus*); for *oa* see note 24.
88. *Avearo hailula ita haitutu ita*, etc. In this passage Aisi gives full vent to his eloquence.
89. *maea pisi* is to get oneself ready. For *ao*, see note 49.
90. *eva ita pisiso ita* - associate term meaning traditional valuables of various kinds such as: *soea* 'armshells', *mati* 'dogs' teeth', *movio* 'shell necklaces', and *isave* 'mother-of-pearl crescent shell'.
91. *foforoe* - plural and dual, the singular form is *eapo*. The plural is used because the reference is to her two hands, and later, to her two feet. *Mai* like *mora*, means not only 'hand' and 'foot', but is used also for 'handprint' and 'footprint'. Like *eapo*, *foforoe* is used in greetings, e.g. *e foforoe reha!* 'there you are, may I say!' or if dual, *euka foforoe reha!* As used here it has an adjectival sense - 'kindly', hence in the free translation 'as a kindly gesture'.

92. *Lalau-pota Kipiri-pota* - the Melaripi name of canoe when afloat, derived from *kipiri*, a Melaripi fish totem. A variant form for the associate name *Lalau* is *Meauri* (see note 55). The other component, *pota*, which elsewhere appears as *posa*, means 'platform'.
93. *itia ipi* - in form *itia* is identical with the imperative (see note 84), but as its position before the noun *ipi* ('cause, reason') indicates, it is here the relative recent past.
94. The bite of the horsefly (*tutu*) alerts Oa-Laea to the possibility that something is amiss. To test whether this be so or not he performs a simple act of divination by flicking at the head of the horsefly, after he had uttered words that set the test. When the head came off, his anxiety was confirmed. The Elema had a number of traditional ways of divining (*feai fasai*). See *Toaripi dictionary*, *feai* (Brown 1968).
95. *Pukari karu* - Mekeo and Roro villages adjacent to the Elema erected *elavo* ('men's houses'), called in Mekeo *ufu*, in imitation of the Elema, and adopted a number of practices associated with the *elavo*. A *pukari* was a headman who had custody of the bullroarer (*tiparu*). It was his duty to intervene in any dispute that might arise between members of the *eravo*. He had an associate in another *elavo*, known as the *mai karu*, the 'manipulator', whose job it was to swing the bullroarer when the *pukari* gave the signal (see Brown 1968).
To enhance their prestige the *pukari* of the various *elavo* were accustomed to get together from time to time to hold feasts. It was one of such feasts that Oa-Laea was attending.
96. Aisi gives here full rein to his eloquence with his series of associate names in poetic style.
eva mori misoso mori - *misoso* is a variant for *pisoso* (cf. note 90). By the elopement Oa-Laea loses the bride-price (*eva*) which a normal wedding would have brought him.
97. *Kari* - a fish, the Striped Tuna (*Katsuwonus pelamis*). It is a fish totem (*ualare*) of the Auipi clan. (For the *Kari Marupi* (= *Pipi Korovu*) myth, see my *Comparative dictionary of Orocolo*, Brown 1986, Appendix 5.)
98. The various items named, because they had clan carvings on them, would have been endowed with magic. Had they taken them up into the canoe, they would have put themselves into Oa-Laea's supernatural power.
99. *Kerea-ōvu* - the Elema name for a point on the coast about six miles on from Laura (Cape Possession).
100. In Williams' version of the myth it is Mirou who takes the lead in repelling the monster, and it is Avearo who is scared. Mirou scatters lime in the water to diminish Oa-Laea's strength.
101. *Elahauta* - a part of the coast where Iokea village is now situated. The canoe was then off the mouth of the Miaru River, so Oa-Laea was about four miles astern. Miaru is the Elema name for the lower reaches of the river more generally known as the Akaifu. Miaru is also the name of the present-day village near the mouth of the river.
102. *Mapu* - see note 80. Oa-Laea is described as then being off the mouth of the Keai Creek, near where Kukipi village is now situated. He was then a couple of miles astern.

103. In Aisi's version Avearo continues to drop packets of magic preparations into the water until the canoe reaches its destination safely. In other versions it is Mirou who keeps Oa-Laea at bay by various means. As is described in the Foreword, there is here a conflation of these varied versions.
104. *lea evera uta ma vei*. The words that follow give expression to a traditional saying used when a waterspout is sighted, as is sometimes the case during the N.W. monsoon season. The writer on occasion saw six of them off-shore from the mission station at Moru. There is a somewhat similar Uaripi saying used when a heavy peal of thunder is heard inland, *Oa-Mula Oa-Kave mō iso eapo taiovi pavai e!* 'Sire Mula-Kave, your (timber) carrying has, may we say, come to a halt!' - the thunder being fancifully interpreted as the noise of a log being dropped by Mula-Kave or Oa-Mukapo. The latter name is made up from *Mu + Ka*, the first syllables of Mula and Kave, + *-apo* (see note 1). *Oa-Mukapo* is also called *Oa-Kaveapo*.
105. The saying is in poetic form in which the *evera ma* of the first line is balanced in the second by *ape ma*, with the genitive marker *ve* added to compensate for the shortness of *ape*. The verb *urai* (converb for *uroi*) is Orokolo, the Toaripi would be *itoi* (converb *itei*). The *la me* or *la ve* is also Orokolo, the Toaripi for which would be *la mea*. The *leiti*, despite its position between *urai* and *la ve*, is Toaripi (O. *leiki*), as is the rest of the saying. This mixture suggests a Western Elema origin for the saying, but that it has become altered through transmission by speakers of Toaripi. Williams 1940:258 (footnote), gives a magic formula which is also a mixture of O. and T.
106. *Lou-Vararo-apo* - a female *ualare* as the *Lou* 'mother' indicates. She is the mother of *Miro*. This is a myth associated with the Luipi clan, and located in this part of the coast. The myth tells of *Miro's* birth and of his upbringing here in a cave, and how, instructed by his mother, he killed the savage boar *Ita-Koraita*. The flat pieces of rock that figure in the myth can be seen near The Buff (see map).
107. *Mirou ... areve siahu ve maea hiva o*. In its traditional sense *siahu* means the power of magic, supernatural power. In Motu *siahu* has this same meaning, but also means 'heat'. In adopting the word, the Toaripi restricted the meaning to 'supernatural power', while for 'heat' they continued using their own word *hehea*. The introduction must date back to the trading days of the *Hiri*, when it would seem that ideas were exchanged as well as pots and sago.
108. *Ela-ma Haura-ma* - the traditional name for the stretch of sea from Kerema to the Vailala River. *Ela-ma* or *Heleva* is the Toaripi name for the people living around Kerema Bay, the *Haura Haela* (*haela* 'people'), the group living to the east of the Vailala River. *Ela-ma* or *Heleva* became the name Elema, which as used by the Motu included all the people from Cape Possession to the Aivei River.
109. *Vailala* - the name is said to be from *mai* 'river' and *lala* or *lara* 'eat, drink', because the river flow is such that the water is potable for some distance out to sea. To the east of Kerema, at the mouth of the Tauri, there is a similar phenomenon; hence its present name of 'Freshwater Bay'.
110. *mea-eka ma -eka ita* - *-eka* or *-ka* used with adjectives has an intensive effect; e.g. *savori* 'long', *savorieka* 'very long'. Here it appears with

- mea 'wind' and ma 'water' to form an associate noun phrase, 'big wind big water'. Aisi, in this passage, again gives vent to his eloquence.
111. *Ela-Sevara aea Kevekeve Porapora ita* - creepers that grow on the beach above high-water mark. The first is a legume, the others *Ipomoea spp.*, *Porapora (Ipomoea pes caprae)* has a milky sap, formerly used as medicine to cure ringworm.
 112. *Melare-toru Tivae-toru* - Melare is the Frigate Bird (*Fregata minor*). Here Melare is the eponymous ancestor of the Melaripi, the people who live along the shore of Freshwater west of the Kaipi people (see map). Melaripi is also the name of Mirou's clan, the associate name being Tivae. *Toru*, with its synonym *toru karu* or *toruipi*, means people of common descent. Nowadays it is also given the broader meaning of 'nation'.
 113. *Oro, Karo, Lalasea* - Melaripi clan tree totems (see note 17). *Oro* and *Karo* are two quite different trees. To get a similar associate name phrase out of *Lalasea*, the name is divided into *Lala* and *Sea*. It is actually only one kind of tree, not two as the divided name might suggest.
 114. *siviri* as an adj. means 'many'. The syn. *rauapo* is in more common use, except when referring to people; *karu siviri* is then often preferred. With these proper names: *Melaripi*, *Kaipi* (here not clan but subtribal names), and *Lavau*, the word *siviri* is more like a noun in apposition meaning 'group' of people.
 115. *arapaiape* - remote frequentative 'kept swallowing'. The lack of mention of any reaction on the part of the people to the continual loss of their children is surprising. The version that Williams gives is preferable here. He says that only Avearo knew that Oa-Laea was the cause of the children's disappearance.
 116. *harau taipu* - *harau* is a large dried fruit used as a rattle. With dances performed in the traditional manner, clusters of these *harau* are fastened to the legs of the dancers and also to the drums; *taipu* is a cluster of three, a term also used in connection with coconuts.
 117. *Oa-Laea seika* 'Oa-Laea Junior'. In Williams' version the boy's name is *Birau* (= *Mirau*) *Upu Make*. The usual custom throughout the Elema in naming a son is to call him after his paternal grandfather.
 118. *Oa-Laea Avearo* - earlier *seika* 'small' was the word used to distinguish the boy *Oa-Laea* from his grandfather. Here his mother's name is added. It is much more usual to add the father's name when it is necessary to distinguish a person from others of the same name.
 119. *maea fi* - literally 'body cry', mean the characteristic sound made by a bird, animal, insect or reptile; hence, whistle, chirp, cackle, whine, howl, growl, etc.
 120. *ueriapo* - *ueri* a paternal or maternal grandmother; *-apo* 'great', or 'elder'. No personal name is given her, and she does not receive mention elsewhere. The task of caring for young children during the absence of parents when gardening or sago making is usually left to the grandmother.
 121. *Melaripi-Kaipi, Levo-Lavau, Iari-Koriki* and the *Avere-Tomi* - *Toaripi* names for the various groups of people from Freshwater Bay westwards. *Levo-Lavau* are the Western Elema, *Iari-Koriki* the people of the Purari Delta, and still further west are the *Avere-Tomi*.

arai-apo tapea-apo - associate term that includes arrows with the bows.
lae-apo kairi-apo - *lae* is a broad-headed arrow, *kairi* the associate name.

In some mysterious way the location of Mirou's 'blood-red beach', which hitherto has been situated at Orokololo, has shifted eastwards to a position where Koaru now is, for the Melaripi-Kaipi are Mirou's near neighbours. This change of location for the story possibly arises from a confusion of Melaripi-Kaipi as clan names with subtribes having the same names.

122. *Mapu siloi* - for *Mapu*, see note 80; *siloi* 'a lake'. This is Kaipi (or Sepoe) dialect; in Toaripi the word is *sitoi*. The place is apparently within easy distance of Mirou's home, a further indication that the story has shifted location eastwards.
123. *Koripiōvu* - her name is not mentioned by Williams, but he gives other names for her two sons - *Aikere* and *Maikere*, with another pair of names in a footnote, *Mikya* and *Kaepa*. The ending *-ōvu* to the mother's name means 'female'.
Selo-apo Karai-apo - toy bows made from the outer part of the sago leaf midrib; *karai* the midrib of the sago leaflets, used as toy arrows.
124. *leisa auka lei ia?* - the question has the same pattern as the answer but with *leisa* ... *lei* (a shortened form of *leisa*) 'who? ... who?' instead of the names.
125. *areove-ave* 'yesterday' *area*, and the 'previous day' *a* (usually with *sare* 'day', *a sare*); from *area + voa* and *a + voa*. Strictly *areove-ave* means the previous couple of days, as here, but it can be used to mean up to four or five days ago.
126. *Kōpi* and *Karosia* are two kinds of Mud-skipppers, the former being the smaller of the two.
Toraea-lari Toraea-filai - *toraea* is a fish somewhat like a herring in appearance; *toraea-lari* 'sprat', a small *toraea*; *toraea-filai* the associate name for *toraea-lari*.
127. *Mauroa*: the name of their *elavo* indicates that they belonged to the La-ipi clan. This was also the clan of Marai, a leading character in the second of the three myths presented here.
128. *Karu Semese-apo* - the word *semese* (O. *hevehe*) had its primary reference to the great festival formerly held in which elaborately masked figures appeared. The masks were also known as *semese*. The word has come to be used in an adjectival sense to mean 'splendid, champion'. For the meaning of *-apo* see note 1.
129. *fore mahuva*: a *fore* was a traditional ornament that was fitted (*fai*) to the small of the back and projected out like a tail; *fore mahuva* a large sized *fore*.
haiakoka - an ornament that was formerly worn on the chest.
lipu teai kekeva - *lipu* are the long tail feathers of the cassowary; a headdress was made from these feathers called *lipu teai*, or in lengthened form *lipu teai kekeva*. In former times such a headdress was worn when going off on a fighting foray.
130. *oro-aieri avu-aieri*: it was customary when dancers were emerging from their *elavo* to empty out ashes from the hearths; throw down lime (*oro*) and descend amid the cloud of dust so created, shouting their *mea isuta*,

the exclamation formed from the clan name for their land. In this case it would have been *Povara firu!* Dust is *havu*, but here the aspirate is omitted to form a better parallel with *oro*.

131. *kopa-maea hilaki-puo-maea*: an associate phrase meaning bodies (*maea*) anointed ready for fighting; *hilaki* appears also in the associate phrase *hura-mahoro hilaki-ipou* which means various kinds of weapons; *puo* is seen in the associate name for the 'Fire fight' *a-mare puo-mare*, an episode in the Hevehe cycle of ceremonies (Williams 1940:310-311).
132. *hai-mora-hau*: *hai* a Western Elema variant for the Toaripi *sai* 'shoot (arrow)', the Orokolo for which is *hea*. According to Williams' version the navel of the monster was the target, but in a footnote he records how he once saw at Karama a dramatic performance of this part of the myth, and that there the arrows were aimed at the heel of the actor taking the part of Oa-Laea.
133. *uti-fao sarōva-mioi* - an associate name phrase meaning 'bones and flesh'.
134. *ereve uri kofa* 'their own dialect'; the words spoken by the crowd are in the Kaipi dialect, further evidence that the scene of the myth has shifted eastwards from Orokolo to the shores of Freshwater Bay (cf. note 121). The *c* in *vica* represents the sound /tʃ/.
135. *evale maea farea* - this was part of their war dance, the movements being based on how warriors in a real fight would spring aside to dodge arrows shot at them.
136. *Evore* - a well-known traditional tune to which various words are sung; *Mirisa-mora Sara-mora* parallel names for the leg and foot used by the Uaripi clan. *Seseva ferovali*: *feroval* means to be ensnared, entrapped; *seseva* with its syn. *maso* has the meaning of 'charm, spell'. The latter word was taken over in church language to mean 'worship'; *seseva* has retained its traditional meaning.
For a somewhat modern ballad set to the *Evore* tune, see my article 'The ballad of Kalo Araua', *Gigibori* 3/1, 1976.
137. *Melaripi Siviri*: this must mean Mirou's clansmen, not the men of the Melaripi subtribe, although the latter live near Meporo-Savuke Mapu-Siloi which in 19f is described as being the home of Koripiovu.
138. *Ike ... Make* - cf. note 123.
139. *Mepora-Savuke Mapu-Siloi*. In the Kaipi dialect spoken from Koaru westwards *siloi* means a large lake, *saru*, a small one. Mapu is the large creek into which the Mepora flows to make one opening into the sea between where the villages of Lelefiru and Hamuhamu now stand (see map).
140. *uamai* - a term of respect, 'old lady', for which the Orokolo would be *uamari-apo*.
141. *tolalou* - an adjective, 'outstanding, huge, tremendous'; from *lou*² 'very large'; often with the intensive *-eka* added, *loueka*. It is used with a limited range of nouns. Here it is used as a noun = 'monster'.
142. *kika-soi*. Before the introduction of steel knives (*naosoi*, *nao* 'foreign'), small cutting instruments were fashioned from short lengths of bamboo; *kika* (*Bambusa forbesii*), a slender-growing bamboo, was used for this purpose, or if a stronger implement was needed, the giant bamboo, *teto* (*Bambusa vulgaris*) would serve.

143. *kika-maoro soi tao pisi* - long lengths of split bamboo were used also as bowstrings, *maoro*; as a consequence of this, the name for bowstring was sometimes put in apposition to *kika* (O. *hika-maolo*). The sharpening would be done by removing a fresh sliver from the edge, *tao*, of the bamboo.
144. *Koripiōvu sa ereseōpe lea soa*. The purpose of the *sa* here seems to be to subordinate *Koripiōvu* in favour of *karu aea*, the latter having also the emphasis of the pronoun *are* as a subject marker. The following rendering will perhaps best bring out this emphasis: 'As this cutting open was being done by *Koripiōvu*, a man got up out of those intestines and went running off'.
145. *soea vo kavōpe* '(he) went running'. The verbal conj. *vo* is used to link two verbs together when the action denoted by one verb is involved in the action of the other.
- As she cut open the entrails of the monster, *Koripiōvu* let loose in the world a variety of creatures, evil and good, as well as, according to other versions, bringing into being different tribes of people, and various kinds of animals and plants. The origin of the traditional valuables is also ascribed to her action. The story of *Oa-Laea* is thus seen to be a creation myth.
146. *Maeasiri* is personified. His introduction here is somewhat incongruous, because *Koripiōvu*'s two sons, *Ike* and *Make*, have already been described as great workers of magic. Perhaps what is meant here is the dissemination of sorcery, so that it became a widespread practice. Furthermore, it should be recognised that there is a distinction between *kaevuru* 'white' (= socially helpful), and *maeasiri* 'black' (= socially harmful) magic. It is the introduction of an evil that is meant here.
147. *avoa ... fofosa* - associate terms that give to the speech a poetic turn. Sorcery must be done in secret if it is to be efficacious.
148. *vovo* - see note 145; here the *vo* is reduplicated to denote continued action.
- mei mai ...* - *mei* is the future relative form *mea*¹.
149. *Marai ... Taukoru*. These two names provide a link with the *La-ipi* clan, for they are the leading male characters in the myth which here follows.
150. *hapota merava* 'wild hapota'. This is an explanatory interpolation about the name *Maraiapo* which is also the name of a plant (*Amorphophallus campanulatus*) that grows in the coastal bush. It has an edible tuberous root, and a flower 12 inches or more across with a strong fetid odour. There is a variety in cultivation known as *hapota*.
151. *Taukoru* or *Tōoru* is the name used with *Marai*'s to form the complimentary mode of address for the *Laipi* clan. For senior males it is *Oa-Marai Oa-Taukoru*, and for junior males *Marai-Taukoru*.
152. The next to come into being was *Torea*, who in the *Laipi* myth is described as being *Taukoru*'s young brother. *Torea* is 'Stealing', personified in the same way as *Maeasiri* personified Sorcery.
153. *fasifasi muhi voa ikei a' toeava* - although bananas (*meae*) are not named, this must be a reference to them. As the fruit matures, the banana bunches are wrapped (*fasifasi*) in dried banana leaves to protect them from fruit bats; the stems are also propped up (*muhi voa ikei auai*) when the fruit is becoming heavy.

154. *Lori* is the associate word for *torea*; here also personified.
155. *Pukari* - see explanation in note 95. For the *Pukari* to be introduced here is incongruous in that we have already met them in 16a.
156. *Semese*. In the version recorded by Williams, the bullroarer (T. *tiparu*; O. *hevehe*) also came from Oa-Laea's intestines. Since the *Pukari* was the custodian of the bullroarer, one would have thought that it would have been next to appear from the monster's entrails. It should be noted that the Orokolo name for the bullroarer is also the name for the cycle of ceremonies that formed such an important part of the traditional life of the Elema. It was also the name for the elaborate masks associated with it. All were called *hevehe* which by operation of sound changes becomes *sevese* or *semese* in Toaripi. Did the word *semese* here originally mean 'bullroarer', but came to receive a different interpretation in the Eastern Elema setting?
- It is true that following the conclusion of the final *semese* ceremony the young men involved would set off on a fighting foray; hence *semese karu* acquired the meaning of 'warrior, fighting man'. The word *semese*, however, does not primarily connote 'conflict' as is here implied.
157. Traditional valuables also came from Oa-Laea's intestines, which is not surprising seeing that in 16f we are told that before leaving home to chase Mirou's canoe, Oa-Laea swallowed all his valuables. There is no mention, however, of any trace of Oa-Laea Junior who had also been swallowed.

There is also no mention here of plants having been obtained from Oa-Laea's entrails, but Williams' version adds that the monster's bones gave rise to various kinds of bananas, yams and taro. In Toaripi the name *Oalaeahai* (the 'heart', literally 'liver', of Oa-Laea) is given to two plants: (1) a leguminous weed with mauve flowers (*Desmodium velutinum*); (2) the water lily (*Nymphaea alba*).

MARAI AND EARE

A MYTH OF THE LA-IPI AND MELARIPI CLANS

FOREWORD

Soon after I came in 1938 to live in the eastern Gulf of Papua, I set about making a collection of Elema stories. In part this was because of an interest in folklore, in part because of a desire to get native texts that would help me with local language study and furnish me with models for Bible translation. I soon found that I had a formidable task because of the length and diversity of the stories. I encouraged people to write down stories for me. There was a ready response, but generally speaking the outcome was disappointing - just bald abbreviated narratives that lacked the vividness of the spoken word.

There was, however, one man whose literary efforts gave me every satisfaction. He was Tu Feaviri of Iokea, an assistant mission teacher who was a cripple and so ugly that he never found a woman who would marry him. His ready pen, however, compensated for his other deficiencies. During the time that I knew him his work was in the Melaripi-Kaipia area where traditional ways were then still being observed, and he made good use of his opportunities of conversing with the old men. Much that was told him would have been in the Kaipia dialect, but he wrote down the stories for me in Toaripi, the form of the language that the London Missionary Society had chosen for literary purposes. Again and again he came to me at Koaru, the mission station I had opened in Freshwater Bay, with a wad of papers, yet another story he had collected from someone in a village somewhere. Unfortunately, with the exception of five the originals of which were still at Koaru, all the stories he wrote got burnt in a fire at our Moru mission house in 1947. His death a year or so earlier had put an end to the work of this Papuan Aesop. The Toaripi text of Marai and Eare, which fortunately survived, is given here basically as Tu recorded it, expanded a little here and there to make the narrative clearer.

The setting of the myth is located at Cape Cupola and the region inland (see note 12).

MARAI AUKA EARE IA¹

1

- (1a) *Omopa soa voa heavita aea rare Marai, are makaikara voa ekaka tapora*
Former time in man a name Marai, he sea on fish hunt
leiape karu. Are omopa oroti la foipe; are foipe oroti ve tola rare
making person. He first canoe - felled; he felled canoe's tree name

Moraka-tola Kokou-tola. Are fei, oroti toōpe; toa roroka
 Moraka-tree Kokou-tree. He felled, canoe hollowed-out; hollowed-out finish
 lei, rare aravōpe Moraka-oroti Kokou-oroti. Soka lea Moraka-oroti Kokou-oroti
 made, name called Moraka-canoe Kokou-canoe. So that Moraka-canoe Kokou-canoe
 are soa foromai ma voa itali aea ekaka hariaharia vei foreraiape.²
 he time all water on sharks and fish various-kinds for was-going-out.
 Are foreraiape lea soasoa, ekaka hea are fareovaiape, hea ape poe
 He was-going-out those times, fish some he was-taking-away, some lips
 aea heva torerapi soeaiape. Soa foromai lōri leiape.²
 and gills torn were-escaping. Time all that-like was-doing.

Once upon a time there was a man named Marai who used to fish out at sea. First of all he felled a canoe log; the tree he felled for the canoe was named Moraka-Kokou. Having cut down the tree, he hollowed out the log, and when it was finished he named the canoe Moraka-Kokou. Well, he used to go to sea all the time on that Moraka-Kokou canoe, catching sharks and other fish of various kinds. Whenever he went out he would catch some fish, but others escaped with torn lips and gills. That is how things went on all the time.

(1b) Eite ma iri voa karu ia, aea erero Marai sa lei haisora rovaea
 Actually water inside people with, and they Marai by made sad big
 leiape. Lei lei,³ Ma-iri opasora-sora kokoruka laua sukōvi mō ōpe,
 were. Did did, Sea-inside elders gathered talked together this said,
 Ereitaro⁴ are sa lei haisora la leiapa. Mai lareva mōfeare, arero lei
 Us he by made sadness are feeling. Way good this-like, him make
 are ekaka tapora la kiripi, forōva arita tivi leiti vei. Are ua ta laeaita
 he fish hunting - leaves, garden making work do to. He wife also marry
 lareva, ipi arero toari lea forōva arita tivi are ita fareho leiti vei.
 good, because him help that gardening work he with together do to.
 Aita, ereita marisa kokoruka ereve haiiri la lalasi lei aura mapai, ere
 Well, we girls gather their minds - question make simply hear, they
 karu aea haikaeaita varo.
 person one is-willing perhaps.

Actually there were people in the depths of the sea, and Marai's doings exasperated them. So things continued until eventually the elders of the Sea-depths got together and had a talk. "We are tired," they said, "of the way he is treating us. The best thing to do is this: let us induce him to give up fishing and do gardening instead. He ought to marry a wife in order to have someone to work with him in the garden. Well, let us gather the girls together, ask them what they think, and hear what they say. Maybe one of them will be willing to do this."

(1c) Soka ere marisahōva la isa kokoruka, ereve haiiri la lalasi au
 So they maidens - called gathered, their thoughts - question simply
 leiapa. Lei mō ōpe, Marisa e, eve haiiri leafeare? E mori aea lea
 made. Made this said, Girls -, your mind how? You girl one that
 karu sa laeaita leafeare?
 person by married how-about?

So they called together the young women and asked them what they thought. "What do you think, girls, of the idea?" they asked. "How about one of you girls getting married to him?"

(1d) *Ere laua sukōvi sukōvi lea marisahōva foromai haiarara lei, mō*
 They talk made made those maidens all unwilling were, this
ape, Elave maea ruru sare sa toa hukuahukua a' hehea leiti roi.
 were-saying, Our body skin sun by burn blistering make pain make will.

Their discussion continued, but none of the young women would accept the idea, saying that the sun would burn them and cause their skin to blister.

(1e) *Soka opasora-sora karu tava o mō ōpe, Kao; e patai haikaeaita*
 Well elders persons answer word this said, No; you ascend willing
ōvu ela arori voa kaopaita ruru arero miarai roi.
 female we above on put-over skin to-her give will.

Soka lea soa Ma-iri morihōva aea mō ōpe, Lareva; e haiarara, ara
 So that time Sea-inside maiden a this said, Good; you unwilling, I
*rapi patei, are sa araro laeai roi.*⁵
 may-I-say ascend, he by me marry shall.

Ere lea laua lōri roroka lei, Ma-iri karu lea otoare ōpe
 They that talk that-like finish made, Sea-inside people that promise made
*mori itapi patei vita laeai vei etau maeamaea kokorukaiape.*⁶
 girl send ascend husband marry to things various were-gathering-together.

"Not so," answered the elders. Whoever amongst you is willing to go up, we will give her a skin to put over her."

Thereupon one of the young women of the Sea-depths said, "Very well, you others are unwilling; may I say that I'll go up; he shall marry me."

Their discussion having thus reached a conclusion, the Folk of the Sea-depths began to gather various things together to send up with the girl who had undertaken to get married.

(1f) *Soka Marai ta haiiri seseōvi, Moraka-oroti Kokou-oroti ekaka sa taheka*
 Well Marai also mind considered, Moraka-canoe Kokou-canoe fish by rather
*maea fara feare leiape lea vei, are Leiri-oroti Tete-oroti*⁷ *ta foipe.*
 body untamed like were-making that for, he Leiri-canoe Tete-canoe also felled.
*Fei, toa fasi roroka lei, ekaka vei leiape*⁸ *soa, ekaka ta lea*
 Felled, hollowed fastened finish made, fish for doing time, fish also that
oroti maea malasa lareva kofa. Soka are hailareva lei, sare sare foromai voa
 canoe body tame good very. So he happy was, day day all on
ekaka tabora haisai ari kao.
 fish hunt rest made not.

Aite voa areve lou arero mō ōpe, Marai e, sare hea haisai ae
 Later on his mother to-him this said, Marai -, days some rest make
peava, sare aea foreraia. Aite a haelarehaelare lei lei kaiae sukaeai
 always, day another go-out. Next you frequently do do evil meet
roi. A-, Marai lea o la mapai vei haikaeai kasirau.
 will. But Marai that word - listen to wished not-at-all.



Meanwhile Marai had also been considering things. As the Moraka Kokou canoe used to make the fish somewhat difficult to manage, he cut down a Leiri-Tete canoe log. Having felled and hollowed it out, he lashed it together. When the canoe was complete and he was out fishing with it, the fish were quite tame. So he was overjoyed, and never a day did he take a break from fishing.

Eventually his mother said to him, "Marai, on some days you should take a rest, then do an occasional day's fishing. Otherwise you will eventually meet trouble, if you persist in carrying on in this way." Marai, however, would not listen to that advice.

(19) *Soka sare aea voa Marai ata makaikara voa ekaka vei foreri au*
Well day another on Marai again sea to fish for appeared -
isaipe. Are foreri isaipe soa, Ma-iri karu mō ōpe,
went-seawards. He appeared went-seawards time, Sea-inside people this said,

Lareva, ereita ereitave morihōva la faitora itapi patai roi.
Good, we our young-woman - now send ascend will.

Lea Ma-iri morihōva sa kakeva lei pe lea vei ere areve ruru everori
That Sea-inside young-woman by willing was that for they her skin already
totori kekese lei pe. Ere Iōvu-ruru Mavui-ruru⁹ arisovi foreri, areve ruru
sewn finish made. They Iōvu-skin Mavui-skin collected appeared, her skin
lōfeare totori kekese lei miavōpe. Soka lea ruru areve maea voa pasaeai
that-like sewed finish made set-down. So that skin her body on adhered
kofa auke ita topōpe. Arero topōpe soa voa lea arori ruru kikitea
true not with put-over. Her put-over time at that outer skin wrinkled
kikitea ōpe, areve soso la lei, are uasora soso sa forerōpe. Eite
wrinkled became, her face - made, she old-woman face by appeared. Actually
are morihōva áre maeahoa kofa.
she young-woman new beautiful true.

Another day came and off went Marai out to fish again. When he appeared out at sea, the Folk of the Sea-depths said, "Good, now we will send up our young woman."

Following the consent of that young woman of the Sea-depths, they had already sewed together an outer skin for her. They had collected Iōvu-Mavui skins, and by sewing them together had thus made ready and set aside her skin covering. When put on this skin covering did not fit closely to her body, but wrinkled up, so making her face look like that of an old woman. She was in reality a very lovely young woman.

(1h) *Soa kofa sa forerōpe lea vei, ere lea ruru la ovi, areve maea voa*
Time true by appeared that for, they that skin - got, her body on
topi kaopōpe. Kaopi arero uasora maea uka forerōpe reha. Foreri
put-over covered. Covered her old-woman body change appeared that. Appeared
roroka lei, ere Hori, Lake, Mitai, Karōva-Karokori, Poha-Karōva, Irōva, Ioiri,¹⁰
finish made, they Hori, Lake, Mitai, Karōva-Karokori, Poha-Karōva, Irōva, Ioiri,
e-haho ve mere ita ta maravi areve Iōvu-ruru Mavui-ruru voa aitotoea
yams' seed-plants with also got her Iōvu-skin Mavui-skin in stowed
roroka lei, areve maea pisi ruru toepi kekese lei pe. Aite ere leke,
finish made, her body readied skin joined finish made. Next they seaweed,



sito, laisa ve haro maravi maravi areve ruru voa toa pasaea pasaea a'
 oyster, barnacle's shells got got her skin on stuck adhered adhered -
 a' roroka lei,¹¹ ere arero itapi patei, Marai ve oroti voa foreai vei
 - finish made, they her sent ascended, Marai's canoe on board to
 leipe reha.
 about-to-do that.

Since the opportune moment had come, they got the skin and put it over her body. So covered she had the appearance of an old woman. Having done that, they took banana suckers of various kinds - Hori, Lake, Mitai, Karōva-Karokori, Poha-Karōva, Irōva, Ioiri - together with seed yams. They put these inside her Iōvu-Mavui skin covering, and then joined it up around her. Then they got seaweed, oyster shells and barnacles and stuck them all over her outer skin. That complete, they sent her up, and thus she was about to board Marai's canoe.

(1i) Soka Marai ekaka vei kavaro maravi ma voa titaopōpe. Titaopi are
 Well Marai fish for fish-floats got water in let-down. Let-down he
 tapora lei lei, avora taheka rovaea leipe lea vei, kavaro foromai
 hunt made made, N.W.wind rather big became that for, fish-floats all
 mavi mavi, karikara voa kawai vei maea leipe. Are taisa leia kavaiape
 got got, village to go-shorewards set-off. He paddle used going-shorewards
 soa voa, Ma-iri karu arero taiape. Tei tei aroaro rovaea
 time in, Sea-inside people him were-waiting. Waited waited wave big-very
 ma soare ita eli patei kotipe. Koti koti lea aroaro Marai ve oroti la
 water foam with sought arose came. Came came that wave Marai's canoe -
 lei toitapai vei leipe. Lea Ma-iri morihōva lea ma soare ve
 made swamped about-to make. That Sea-inside young-woman that water foam's
 iri voa patei foreri Marai ve Leiri-oroti Tete-oroti evoe voa forea
 inside at ascended appeared Marai's Leiri-canoe Tete-canoe stern at boarded
 avōpe.
 seated.

Meanwhile Marai had been letting down his lines for fish. As he continued fishing, the N.W. wind blew rather strongly. So he gathered up all his fish floats and set off shorewards to go home. The Folk of the Sea-depths were waiting for him as he paddled towards the shore. They waited and waited, and then brought along a great foaming wave that they had chosen. As the wave came on and on, it just about swamped Marai's canoe. Up out of the foam came that young woman of the Sea-depths. She boarded Marai's Leiri-Tete canoe and seated herself at the stern.

(1j) Avi, Marai aiterori a' eovi tore lei, mō ōpe, Mea Ma-iri
 Seated, Marai turned - saw fear had, this said, This Sea-inside
 uasora maealolo leati roi? Soka are eakoa taisa leia, arero
 old-woman bad what-doing will? So he turned-round paddle plied, her
 kōutoa, leia karikara voa au kavōpe. Are kei kei, miri
 back-turned, paddled village to - went-beachwards. He went went, beach
 rare Lou-miri Avere-miri¹² voa pōvi, lea Ma-iri morihōva are oroti
 name Lou-beach Avere-beach on landed, that Sea-inside young-woman he canoe

ita lea miri voa kiripi aroaro taratara sa lōvoa avi toaiupe. A-, are
with that beach on left waves little by there sat was-hitting. But he
karikara voa soea vo au pataipe.
village to ran - - went-up.

Marai turned his head, saw her sitting there, was scared and exclaimed, "This horrible old woman from the Sea-depths, what is she up to?" So he turned, plied his paddle, and with his back to her, made his way towards home. On, on he went towards the shore and landed on the beach called Lou-Avere. He left the young woman from the Sea-depths with the canoe on the beach sitting there with the waves gently lapping, and off he ran home.

(1k) Are soea vo pataipe lea mea, lou arero eovi, are haiisei soea vo
He ran - went-up that time, mother him saw, he alarmed ran -
pataipe lea vei, lou arero mō ōpe, Marai e, ara aro sare sare omoi vovea,
went-up that for, mother him this said, Marai -, I you day day say always,
sare aea voa leitia, sare aea levi leitia; aite aro ma ve etau maealolo
day one on do, day another do-not do; next you sea's thing bad
sa toarai ave. Faitora leafeare?
by encounter lest. Now how-like?

As he ran up his mother saw him. Since he was running up in alarm, his mother said to him, "Marai, every day I am always telling you that if you fish one day, don't do it the next, otherwise you will eventually encounter something bad in the sea. Now what about it?"

(1l) Marai tava o mō ōpe, Lou e, Ma-iri uasora maealolo aea
Marai answer word this said, Mother a, Sea-inside old-woman bad a
arave oroti voa forea patei avi, ara leia koti lea Lou-miri Avere-
my canoe on boarded ascended sat, I paddled came that Lou-beach Avere-
miri voa oroti ita kiripi laisesea.
beach on canoe with left is-sitting.

Lou mō ōpe, Aita! ara fauka arero lariōvi pataia ei?
Mother this said, Well! I descend here lead ascend eh?

"Mother," he answered, "a horrible old woman from the Sea-depths got on board and seated herself on my canoe. I paddled to the shore and I have left her sitting with the canoe on Lou-Avere beach."

"Dear me!" said his mother, "shall I go and fetch her up?"

(1m) Atute mō ōpe, Lou e, lareva kakaeite!
Son this said, Mother o, good not-at-all!

A-, lou mō ōpe, Soka are rapi sare meara uvi ape kiva
But mother this said, Enough she may-I-say day empty house entrance care
lei avai vei. Lō mei, lou soea vo au faukōpe.
take sit-down for. That said, mother ran - - descended.

"O mother," replied her son, "that's no good at all."

"She shall guard the house when it is empty," responded his mother, and so saying, off she ran.

(1n) *Lou fauka eavōpe soa, lea Ma-iri uasora oroti kiripi*
 Mother descended saw time, that Sea-inside old-woman canoe left
taipaea vo kei, ōva ipi tōvu voa aiseseiape. Lou eovi,
 hobbled - went-inland, ōva-tree beneath shade in was-sitting. Mother saw,
arero lariovi patei, uvi hiairi serasera lōva eli, arero lōvoa mei
 her led ascended, house under plaited wall surrounded her there told
avōpe.
 sat-down.

On going down his mother saw that the old woman from the Sea-depths had left the canoe and had hobbled up the beach and was sitting under the shade of an Ōva tree. His mother having seen her, brought her along and when she had walled in the underpart of the house with coconut leaves, she told the stranger to settle herself there.

(10) *Soka Marai lea Ma-iri uasora ve rare haveva leipe lea vei, are*
 Well Marai that Sea-inside old-woman's name ignorant was that for, he
arero rare Eare¹³ la aravōpe, ipi areve kōu-uti kikirikikiri usoso
 her name Eare - called, because her back rough just-the-same
eare-pasuka ve ruru feare.
 stingray's skin like.

Marai did not know the name of the old woman from the Sea-depths, so he gave her the name Eare because her back was rough just like the skin of a stingray.

(1p) *Are lōvoa peiape lea soa voa karikara karu arero ruri opasea lei,*
 She there was-living that time in village people her stare jokes make,
mō ape, Marai lea Ma-iri uasora maealolo lekōru leiti vei?
 this were-saying, Marai that Sea-inside old-woman bad what do to?
Are arero ua lareva feare lei aisesea vovea. Are arero laeai roi ei?
 He her woman good like makes sit always. He her marry will Eh?

During the time she was living there, the village people would stare at her and make jokes by saying, "What is Marai doing with that horrible old woman from the Sea-depths? He lets her sit there as though she was a proper sort of woman. Is he going to marry her?"

(1q) *Marai lea o la mapi, maeamariti au leipe. A-, are tava o*
 Marai those words - heard, shamed simply became. But he answer word
mōi kasirau, ipi are arero eovi hai mō seseōvaiape, lea ua
 said not-at-all, because he her looked mind this was-considering, that woman
are uasora maealolo.
 she old-woman bad.

When Marai heard those words he was ashamed. He made no answer, however, because when he looked at her he used to think what a horrible old woman she was.

2

(2a) *Eare lōvoa pepe sare taheka rauapo leipe soa, are Marai ve lou la*
 Eare there living days somewhat many were time, she Marai's mother -

lalasi lei mō au moipe, Ueri e,¹⁴ Marai ve mea voa lea lorara
 question made this - said, Mother-in-law o, Marai's land on that valley
 Eka-tia-eka voa, Moraka-tola Kokou-tola itai ara fei hohōroa, ara elore
 Eka-tia-eka in, Moraka-trees Kokou-trees side I cut-down make-fall, I own
 etau mere oraka¹⁵ vipai vei.
 things seed-plants two plant to.

When Eare had been living there for a fairly long time, she put a question to Marai's mother, saying, "Mother, how about it if I chop down half of the Moraka-Kokou trees on Marai's land at Eka-tia-eka valley to put in a few plants of mine."

(2b) Soka Marai ve lou mō ōpe, Hopa¹⁶ oti rovaea; a leafeare
 Well Marai's mother this said, May-I-say place big; you how

kavai roi?
 go-inland will?

Eare tava o mō ōpe, Elaka veverere ara mai kaika ita taipaea vo
 Eare answer word this said, we-two tomorrow I hand stick with hobble -
 kei, a araro oti satiriōri roroka lei, ara au foi roi. A-, a
 go-inland, you me place instructed finish make, I - fell will. But you
 ave elore forōva tivi leiti vei au soea kavai roi.
 your own garden work do to simply run-off go-inland will.

"That's a big place, if I may say so," replied mother. "How will you get there?"

"Tomorrow," answered Eare, "the two of us will go, and I can hobble along with a stick. When you have shown me the place, I'll get on with the chopping down while you make your way off to do your own gardening."

(2c) Soka mea ōpōpe soa ereuka maea lei, Marai ve lou Eare lariōvi
 Well daylight began time they-two set out, Marai's mother Eare led
 kei, oti satiriōri roroka lei, soeai vei leipe soa, lou
 went-inland, place instructed finish made, run-off to about-to-do time, mother
 arero toarai o ōpe. A-, Eare mō ōpe, Ueri e, soka! ara elore
 her helping word said. But Eare this said, mother-in-law o, enough! I own
 mai leiti roi.
 way do shall.

Early next morning the two of them set off. Marai's mother led Eare along and showed her the place. As she was about to go off, the mother suggested that she should give her some help. But Eare said, "It's alright, mother; I'll manage on my own."

(2d) Soka Marai ve lou sa soeōpe aite voa, si kao, Eare areve kei
 Well Marai's mother by ran-off after -, delay not, Eare her stone-axe
 harua areve mai sa ovi, are papuōvu sa mai paeōpe soa, si kakeite,¹⁷
 short her hand by took, she mistress by hand held time, delay not-at-all,
 lea tola are utohoa fei fei a' kaleipe. Soka sare sa hehea lea
 those trees she immediately felled felled - finished. So sun by hot that
 vei, are tivi kiripi masukoi vei faukōpe. Are areve lea arori ruru la
 for, she work left bathe to went-down. She her that outer skin -

fareōvi miavi, ma iri voa karoa eaea itei, ma isuta¹⁸
 took-off placed, water inside in dived remained came-up, water exclamation

mō au ōpe,
 this - said,

A! Eare Melare ve mori,
 Ah! Eare Melare's daughter,

Marai ve lorara Eka-tia-eka
 Marai's valley Eka-tia-eka

Eare, Melare ve mori sa
 Eare, Melare's daughter by

U lei Mapu¹⁹ lei oai vovo meava roi!
 Owls make - make fall - be will!

Soka are masukei roroka lei, patei, ruru topi, arua
 So she bathed finished made, ascended, skin put-over, large-string-bag

harivi karikara voa au isaiepe.
 carried village to - went-coastwards.

After Marai's mother had gone, Eare at once took her short stone axe in her hand. As soon as its mistress had taken the axe in her hand, all the trees at once came toppling down. Then as the sun made her feel hot, she left off working and went down to bathe. She took off her outer skin and put it down. Then she ducked under the water, and as she came up she made this exclamation,

"Ah! Eare, Melare's daughter,
 In Marai's Eka-tia-eka valley
 Eare, Melare's daughter is the one
 To make the owls come tumbling down!"

Having finished bathing herself, she climbed up, put on her outer skin, and went back to the village carrying her large string bag.

(2e) Aite voa Marai ve lou kerori koti eovi, oti meara lei pe eavia,
 Later on Marai's mother returned came saw, place deserted was because,

are au kotipe. Koti arero karikara voa sukaea, Eare arero mō ōpe, Ara mō
 she - came. Came her village in met, Eare her this said, I this

auai,²⁰ A maea rofo eavia, a aite kotia, ara evera taipaea vo
 say, You body strong because, you after come, I before hobble -

isai roi.
 go-coastwards shall.

Later on Marai's mother returned, but seeing that the place was deserted, she came on home. In the village she met Eare, and Eare said to her, "I told you that as you are strong, you should come after while I hobbled on ahead."

(2f) Soka lea saiva sare sa toa toa hahoro lei pe soa, are sare
 Well that clearing sun by sunned sunned dried made time, she day

aea voa lea saiva a vifai vei ata maea lei au kavōpe.
 another on that clearing fire put to again set out - went-inland.

Kei, saiva voa tola lakai sarapi hohōroa miavi miavi
 Went-inland, clearing in tree branches severed cut-into-pieces placed placed

kalei, a au vifaife. A sa' tetete sare sa hehea lei pe lea vei,
 finished, fire - set-alight. Fire burned until sun by heat became that for,
 are hai hehea lei pe. Lei, are fauka ma poe tola haro vao ruru fareōvi
 she - heat felt. Felt, she descended water edge bush head on skin took-off
 vitei, ma vao au faukōpe. Are fauka ma iri vao karoa eaea
 hung-up, water to - descended. She descended water inside dived remained
 itei, mō au ōpe,
 arose, this - said,

A! Eare Melare ve mori,
 Ah! Eare Melare's daughter,

Marai ve mea lorara Eka-tia-eka
 Marai's this valley Eka-tia-eka

Eare Melare ve mori sa
 Eare Melare's daughter by

U lei Mapu lei oai vovo meava roi!
 Owls make - make fall - be will!

On another day, when the sun had dried out the clearing, she again set out in order to burn off the brushwood. On arrival she chopped up the tree branches, put them together and set fire to them. As the fire burned and the sun became hot, she felt the heat. So down she went into the water. She took off her outer skin and hung it over the top of a bush at the edge of the stream. Then down she went into the water. She ducked right under, and as she came up she exclaimed,

"Ah! Eare, Melare's daughter,
 In this Eka-tia-eka valley of Marai,
 Eare, Melare's daughter is the one
 To make the owls come tumbling down!"

(2g) Si kao, Hiovea Ovoroa²¹ are Moraka-tola Kokou-tola lakai vao avi
 Delay not, Hiovea Ovoroa he Moraka-tree Kokou-tree branch on sat

kekevari eavaiape. Eare ma iri vao foreri isuta lōri
 crouched was-looking. Eare water inside from appeared exclamation like-that

ōpe soa, Hiovea Ovoroa mō o ita au itoipe,
 said time, Hiovea Ovoroa this word with - arose,

Mila-mila-kori!²²
 Mila-mila-kori!

Soka Eare mapi mō ōpe, Ahai-e! ara aro evera eavai oria, aro²³ ara toa
 So Eare heard this said, Alas! I you earlier see if, you I hit

savai lare.
 killed would-have.

At that very moment the black cockatoo, Hiovea Ovoroa, sitting crouched down on a branch of the Moraka-Kokou tree, was looking on. As Eare came up out of the water and made her exclamation, Hiovea rose up with the words,

"Mila-mila-kori!"

Whereupon Eare, hearing this, exclaimed, "Oh dear me! if I had noticed you earlier, I would have knocked you down dead!"

3

(3a) *Soka Hiovea Ovoroa elore Marulavi²⁴ voa au soeōpe. Soea kei*
 So Hiovea Ovoroa own Marulavi to - flew-off. Flew-off went-inland
are lōvoa iavi eaea, mea ōpōpe soa are Marai tai au isaipe.
 he there lay-down was, daylight began time he Marai to - went-coastwards.
Are isei Marai ve oti voa foreri, Marai arero eovi mō ōpe,
 He went-coastwards Marai's place at appeared, Marai him saw this said,
Kake e, a leasauka koti?
 Friend o, you when come?

Off went Hiovea Ovoroa to his own Marulavi men's house. There he lay down, but at early dawn he set off to visit Marai. When he arrived at Marai's place, Marai saw him and said, "Hello, my friend! When did you arrive?"

(3b) *Hiovea mō ōpe, Kake e, ara faitora ave lea kei vei koti. Ara*
 Hiovea this said, Friend o, I now your that stone-axe for come. I
siakoko hae lari vei, arave kei ara lei lei tao ekapo loica.²⁵
 sia-nut kernels eat to, my stone-axe I did did edge bad become.
 "I have just come," answered Hiovea. "I'm after that stone axe of yours. I'm wanting to eat sia nut kernels. I've been using my own axe, but I've spoilt its edge."

(3c) *Soka ereuka patei elavo voa au avōpe. Ereuka avi*
 Well they-two ascended men's-house in - sat-down. They-two sat-down
oro sa' Hiovea Marai la mō au moipe, Kake e, a mea ua
 lime chewed Hiovea Marai - this simply said, Friend o, you this woman
Ma-iri harisu o ō vovea ei?
 Sea-inside ghost word say always eh?

Leipe, Marai mō ōpe, A, Ma-iri uasora.
 Questioned, Marai this said, Yes, Sea-inside old-woman.

Hiovea mō ōpe, Ovoroa ve atute! mea ua maea kofa ta haria!
 Hiovea this said, Ovoroa's son! this woman body true - different!

Then the two of them went up into the men's house and sat down. They were sitting chewing lime, and Hiovea in a casual way remarked, "I say, chum, this woman, you call her a ghost from the Sea-depths, don't you?"

"Yes," answered Marai, "an old woman from the Sea-depths."

"As I'm the son of Ovoroa," exclaimed Hiovea, "the woman's real body is simply marvellous!"

(3d) *Soka Marai mō ōpe, Kake e, areve maea leafeare?*
 So Marai this said, Friend o, her body what-like?

Hiovea mō ōpe, Kake e, mora lakoka, mai lakoka, everape, soso, maea
 Hiovea this said, Friend o, - toes, - fingers, nose, face, body
foromai eapo foa ita karoro ita sa ovi kaleipe.²⁶
 all may-I-say tattoo with decoration with by taken finish.

"What is her body like, chum?" asked Marai.

"My dear fellow," replied Hiovea, "her toes, fingers, nose, face, indeed her entire body, if I may say so, is covered with tattoo."

(3e) Marai mō ōpe, Kake e, okofa ei?

Marai this said, Friend o, true eh?

Hiovea mō ōpe, Lareva, a vevere arero ofae eavaia. Are ata forōva
Hiovea this said, Good, you tomorrow her look take. She again gardening
ari vei kawai oria, a aite voa kavaia. Eite a levi kei
do to go-inland if, you behind at go-inland. Actually you not go-inland
foreraia. A kei Muria-hou Tapere-hou ora voa seseari
appear. You go-inland Muria-butt Tapere-butt under-part in lean-against
pōvi eavaia. Are tivi lei lei hai hehea leitita, are ruru fareōvi miavi,
remain look. She work do do - hot feel-if, she skin remove place,
ma voa fauka ma iri voa karoa, are ma isuta mō moi roi,
water to descend water inside into dive, she water exclamation this say will,

Eare Melare ve mori!

Eare Melare's daughter!

Marai ve mea lorara Eka-tia-eka

Marai's this valley Eka-tia-eka

Eare Melare ve mori sa

Eare Melare's daughter by

U lei Mapu lei oai vovo meava roi!

Owls make - make fall - be will!

A lea isuta o lōfeare mapai oria, a utohoa foreri areve
You that exclamation word that-like hear if, you immediately appear her

lea ruru la ovi a voa toapaia.
that skin - get fire on throw.

Soka Hiovea Ovoroa lea o Marai la satiriōri roroka lei, are elore
Well Hiovea Ovoroa those words Marai - instructed finish made, he own

Marulavi voa au kavōpe.

Marulavi to - went-inland.

"Is that really true?" asked Marai.

"The best way," replied Hiovea, "is for you yourself to have a look tomorrow.
If she goes again to the garden, you follow behind her. Don't actually appear
in the open. You go and remain close under the flanged butt of the Muria-Tapere
tree and keep a look-out. As she continues working, if she feels hot, she will
take off her outer skin, put it aside, go down into the water, and after ducking
under will exclaim:

'Ah! Eare, Melare's daughter!

In Marai's Eka-tia-eka valley

Eare, Melare's daughter is the one

To make the owls come tumbling down!'

If you hear that exclamation, get out at once, grab hold of that skin of hers
and throw it on the fire."

Having finished instructing Marai with those words, Hiovea Ovoroa went off
inland to his own Marulavi men's house.

4

(4a) Soka Marai Hiovea sa moipe lea o haikaeakaea tetete mea au

Well Marai Hiovea by said those words pondered until daylight -

ōpōpe.²⁷ Mea ōpōpe soa are Eare la kiva leipe. Are kiva lei lei
 began. Daylight began time he Eare - watch kept. He watch kept kept
 te are saiva tivi leiti vei ata maea lei, arua harivi
 until she clearing work do to again set out, large-string-bag carried
 kavōpe. Marai aite voa itei apo taiovi au kavōpe.
 went-inland. Marai next at arose bow carried - went-inland.

Marai pondered over what Hiovea had said until it became light. When day dawned he kept an eye on Eare. He continued watching her until eventually she set off and went to work again in the clearing, carrying with her her large string bag. Whereupon Marai arose and also set off on the inland track, carrying his bow over his shoulder.

(4b) Eare kei, arua miavi, tivi kei pauovi,
 Eare went-inland, large-string-bag placed, work stone-axe took-out,
 saiva tola laho toerovi toerovi a' sukapi a sa vifei sasape.
 clearing tree brushwood chopped chopped - pushed fire by inserted burnt.
 Oti maeamaea²⁸ pisi ovava lei, are ma iri ovi pataipe lea e-haho
 Places different prepared clean made, she sea inside got ascended those yam
 mere, meae mere ta vipaiape. Lōfeare lei lei, sare
 seed-plants, banana suckers also were-being-planted. That-like did did, sun
 taheka hehea feare leipe lea vei, are Iōvu-ruru Mavui-ruru fareōvi miavi, ma
 little hot like became that for, she Iōvu-skin Mavui-skin removed placed, water
 voa au faukōpe. A-, are ore kao Marai arero kekevari pōvi eavaiape.
 to - descended. But she knew not Marai her crouched remained was-looking.

Having made her way there, Eare put down her string bag, got out her stone axe, chopped up, set fire to and burnt the brushwood in the clearing. When she cleaned and made the places ready, she began to plant the seed yams and the banana suckers that she had brought up from the sea-depths. Thus she continued until the day becoming somewhat hot, she took off her Iōvu-Mavui outer skin. Laying it aside, down into the water she went, not realising that Marai was crouched down watching her.

(4c) Soka are fauka ma iri voa karoa, ma isuta ōpe. Lea
 Well she descended water inside in dived, water exclamation said. That
 isuta o la Marai sa Muria-hou Tapere-hou ve ora voa arorisa
 exclamation word - Marai by Muria-butt Tapere-butt 's underneath in hidden
 pōvi a' mapōpe. Mapi mō ōpe, Kake Hiovea sa araro satiriaraia o
 remained made heard. Heard this said, Friend Hiovea by me instructed word
 eite meha!
 actually that!

After ducking under the water she made her usual exclamation. Marai heard this as he remained hidden by the flanged butt of the Muria-Tapere tree. On hearing it he said, "That's the very exclamation my friend Hiovea told me about."

(4d) Si kao are arorisa peiape lea Muria Tapere ve ora voa pasoa
 Delay not he hidden remained that Muria-Tapere 's underneath from quickly
 soea vovo itipe. Iti Eare ve Iōvu-ruru Mavui-ruru tola haro voa toeaiape
 ran - came. Came Eare's Iōvu-skin Mavui-skin tree top on was-hanging



la²⁹ eovi itōvi ovi a voa au toapōpe. Toapi, lea Iōvu-ruru Mavui-ruru
 - saw plucked got fire on - threw. Threw, that Iōvu-skin Mavui-skin
 a sa sa' kakaka ōpe lea vei, papuōvu maria voa meiri-ōva sauta-ōva³⁰
 fire by burnt crackling made that for, owner outside at meiri-ear sauta-ear
 mapi mō o ita pataipe, A! Eare Melare ve mori! a arave lea
 heard this word with ascended, Ah! Eare Melare's daughter! you my that
 Iōvu-ruru Mavui-ruru lea' loi? Faitora Hori, Lake, Mitai, Karōva-Karokori,
 Iōvu-skin Mavui-skin how do? Now Hori, Lake, Mitai, Karōva-Karokori,
 Poha-Karōva, Irōva, Ioiri,³¹ e-haho, eite eae³² forerai vei la roi! Are
 Poha-Karōva, Irōva, Ioiri, yams, yield bad appear about to do! She
 fi ita au pataipe.
 cries with - ascended.

At once he came running out from under the flanged butt of the Muria-Tapere tree where he had been hiding. He grabbed hold of Eare's Iōvu-Mavui outer skin which was hanging over a bush, and tossed it onto the fire. As he did this the Iōvu-Mavui skin went up in flames and crackled as it burnt. From the distance this sound came to the ears of the owner of the skin. Up she came exclaiming, "As I'm Eare, Melare's daughter! What are you doing with my Iōvu-Mavui outer skin? Now the Hori, Lake, Mitai, Karōva-Karokori, Poha-Karōva, Irōva, Ioiri bananas and the yams will not give proper yield." Up she came and burst into tears.

(4e) Are pataipe soa Marai haikakare ari, soea vo te arero pasavōpe. Eare
 She ascended time Marai desire felt, ran - went her embraced. Eare
 Marai la mō au moipe, Eare Melare ve mori! a araro haiarara lei, uvi
 Marai - this - said, Eare Melare's daughter! you me rejected house
 hiairi voa serasera lōva sa sukafasi, ara lōvoa seo ita marai
 underneath in plaited-coconut-leaf wall by enclosed, I there dew with -
 ita sa iavi so-sō vevea, Lavo-maruru Poio-maruru sa lei
 with by lay-down filled watered, Lavo-land-breeze Poio-land-breeze by made
 vevekoko ita pariva³³ ita iavaia itoia lei vovea.
 cold with - with lay-down arise do always.

As she came up, Marai, full of desire, ran and took her in his arms. "I'm Eare, Melare's daughter!" said she to him. "You wouldn't have anything to do with me. There was I lying under the house, fastened in by a wall of plaited coconut leaves, exposed to the dew and the damp. The Lavo-Poio land breeze chilled me. That was how I had to lie down and to get up every day."

(4f) A-, Marai arero mō au moipe, Ahai-e! a ata ua maealolo feare
 But Marai her this - said, Oh-dear-me! you again woman bad like
 ara lea arori ruru maealolo eovi, lōfeare loita reha. Ave eapo
 I that outside skin bad saw, that-like did that. Your may-I-say
 eite kofa ta meha. A eapo Maiva ua, Roro ua, Lalae ua,
 reality true also this. You may-I-say Maiva woman, Roro woman, Lalae woman,
 Teraura ua,³⁴ foa ua, karoro ua, liri ua toto ua,
 Teraura woman, tattooed woman, decorated woman, beloved woman darling woman,
 avuru ua marase ua. A eite eapo mōfeare ua ei? Ara
 praised woman lauded woman. You actually may-I-say this-like woman eh? I

aro ua maealolo o a', serasera lōva suka fasi aisesea
 you woman bad word said, plaited-coconut-leaf wall enclosed sat
 vovea. Ua ve lareva ta ara aro eavaita meha. Ara aro rurita soa,
 always. Woman of good also I you seeing-am now. I you gazing time,
 arave hai a sa itōvi kaloi!
 my liver you by plucked finish!

But Marai replied, "Oh dear me! I saw that horrible outside skin, and so that you would never again be like an ugly woman, I had to deal with it as I did. Please, this is really you. You are, if I may say so, a Maiva, a Roro, a Motu, a Koita woman, a woman decorated with tattoo, a dear beloved woman, one to be desired and praised. That's the sort of woman you really are, aren't you? I called you a horrible woman, and there you sat walled in by a screen of coconut leaves. But I now see what an excellent woman you are. As I gaze on you, you completely captivate my heart!"

(4g) Lō mei, Marai arero lōvoa heorukōpe reha.
 That said, Marai her there sexual-intercourse-had then.

Soka ereuka itei, maea au pisisipe. Maea pisi, Ovo-mae
 Well they-two arose, body - arranged. Body arranged, Ovo-grass-skirt

Laufa-mae³⁵ sa aravi tofoforuka uiva koa la kirori uta voa
 Laufa-grass-skirt by fastened shook-out cassowary quill - ear-lobe hole in

vifei, kōvōre mavaro sa tofoforuka roroka lei, au maea lei, Levo
 inserted, neck shell-necklace by shook-out finish made, - set out, Levo

arua karoro sa harivi, ora karoro ovi, Marai Leiri-apo
 string-bag decorated by carried, small-string-bag decorated got, Marai Leiri-bow

Tete-apo³⁶ ovi soro voa ori, maea lei arero laea lariōvi, auka
 Tete-bow got shoulder on carried, set off her married led, they-two

au isaipe.

- went-beachwards.

With those words, Marai there and then made love to her.

Then the two of them got up and rearranged their persons. She shook out and fastened on her Ovo-Laufa grass skirt, put the cassowary-quill earrings into the lobes of her ears, shook out her shell necklace and off they set homewards. She was carrying her attractively decorated Levo string bag, while Marai had his decorated small string bag and upon his shoulder his Leiri-Tete bow. With him in the lead as her man, the two of them set off along the beachward track.

(4h) Ereuka isei isei, Marai ve lou āra-ita eovi
 They-two went-beachwards went-beachwards Marai's mother afar saw

mō ōpe, Marai mō kavaita haro tao haria. Mea ereuka laita
 this said, Marai this went-inland head end only. This they-two together

kotipea.

are-coming.

As the two of them were making their way, Marai's mother caught sight of them in the distance. Said she, "Marai went off inland all on his own. Here come the two of them together."

(4i) *Ereuka koti koti haekao leipe, Marai ve lou mō o ita soea vo*
 They-two came came near became, Marai's mother this word with ran -
*kavōpe, Marai e, a atute merava heaho!*³⁷ *A mea ua eka ua*
 went-inland, Marai o, you son bastard bad! You this woman sick woman
paika ua feare haiarara lei, haiiri voa lōva suka avōpe! A!
 ailing woman like rejected was, underneath - wall stuck-up sat-down! Oh!
Eare e, arave toru uevi pasi uevi!
 Eare o, my foreign daughter-in-law stranger daughter-in-law!

Lōfeare o ita isei uvi voa patei, kivu-heha vika-
 That-like words with went-beachwards house into ascended, kivu-mat vika-
*heha*³⁸ *ovi fauka, karikara pisiri voa porī ereuka kotī lōvoa au*
 mat brought descended, village open in spread they-two came there -
avōpe. Areve karikara karu kokoruka, Eare aruru au leipe. Soka Eare
 sat-down. His village people gathered, Eare gaped - were. So Eare
pisiri leipe reha.
 openly became then.

Lei Marai ve ua lei au pavōpe.
 Became Marai's wife became - dwelt.

On and on they came, and as they drew near, Marai's mother went running towards them. "Marai!" she exclaimed, "what an utter rascal you are! You wouldn't have anything to do with her as though she were a sick and ailing woman. She had to sit in an enclosure under the house. Oh Eare! the stranger who has become my daughter-in-law!"

It was with such words that they went up into the house. Then the Kivu-Vika mat was brought down and spread out in the open village. The two of them came and seated themselves there. His village people gathered together and stared at Eare. Thus Eare was revealed.

She became Marai's wife, and dwelt there.

5

(5a) *Soka Eare lōri pōvi pepe papare orakaraka feare leipe soa,*
 Well Eare that-like lived until months four like passed time,
*Hiovea*³⁹ *ata Taukoru*⁴⁰ *tai kavai vei haiiri au seseōvōpe. Are hai mō*
 Hiovea again Taukoru to go-inland to mind - tested. He mind this
kaeōpe, Taukoru are Marai ve toru-ua pasi-ua ve fari ore ei? Ara aite
 thought, Taukoru he Marai's foreign-wife - wife's story knew eh? I later
kei arero satiriarai roi.
 go-inland him teach shall.

In that manner Eare lived until something like four months had passed. Then Hiovea debated in his mind whether to go inland again and visit Taukoru. He was curious to know if Taukoru had heard the news about the strange woman who was now Marai's wife. "I'll go there shortly," thought he, "and tell him."

(5b) *Soka Hiovea sare aea voa are maea lei Taukoru tai Lavo-Horoi voa au*
 So Hiovea day another on he set off Taukoru to Lavo-Horoi at -
kavōpe. Are kei Taukoru tai foreri, Taukoru arero eovi mō au
 went-inland. He went-inland Taukoru to appeared, Taukoru him saw this -

ope, Kake, a leasauka koti?
said, Chum, you when come?

So one day he set off and went inland to Taukoru at Lavo-Horoi. When he arrived Taukoru saw him and said, "Chum, when did you come?"

(5c) Are mō ōpe, Kake e,⁴¹ ara faitora aro tai koti.
He this said, Friend o, I now you to come.

Soka ereuka patei elavo voa avi, Taukoru maraiosua la
So they-two ascended men's-house in sat-down, Taukoru young-brothers -
mei ere lariatau au leipe. Lei, Hiovea la' roroka leipe soa,
spoke they food - prepared. Prepared, Hiovea ate finished - time,
ereuka oro avi sape. Hiovea eakoa Taukoru la mō au moipe, Kake e,
they-two lime sat chewed. Hiovea turned Taukoru - this simply said, Chum o,
a Marai ve mea toru-ua pasi-ua ore e?
you Marai's this foreign-wife - wife know eh?

"I have come to you this very moment," was the reply.

Thereupon the two of them went up and sat down in the men's house, and Taukoru told his young brothers to prepare some food. This they did, and when Hiovea had finished eating, he and Taukoru chewed lime together. Hiovea turned and remarked to Taukoru, "Chum, do you know about this strange woman that Marai has married?"

(5d) Kake e, are leafeare?
Chum o, she what-like?

Hiovea mō ōpe, Kake, soa haria! Maea foa sa ovi kaleipe!
Hiovea this said, Friend, occasion different! Body tattoo by taken ended!

Ua ve⁴² soa haria!
Woman of occasion different!

Taukoru mō au ōpe, Kake, okofa? Ara sare aea arero eavai vei
Taukoru this - said, Friend, true? I day a her see to
isai roi.
go-beachwards shall.

Soka Hiovea maea lei elore Marulavi voa au soeōpe.
So Hiovea set off own Marulavi to - hastened.

"What sort of a woman is she, chum?"

"My dear fellow, simply marvellous!" replied Hiovea, "she is covered all over with tattoo - a really marvellous woman."

"Is that a fact, chum?" asked Taukoru. "One day I'll go and have a look at her."

Hiovea then set off and hastened back to his own Marulavi men's house.

6

(6a) Soka Taukoru iavi, mea ōpōpe soa are sarea puta la au foiipe.
So Taukoru lay-down, daylight began time he magic cloth - - felled.

Are Mikaro-puta Tavoru-puta⁴³ la fei au toōpe. Are fei toa roroka
He Mikaro-cloth Tavoru-cloth - felled - beat. He felled beat finish

lei, are papare orakoria feare sarea siahua leiti vei lariatou rauapo haute
 made, he months two like magic power make to food much abstained
 leipe.⁴⁴ Are upi, kelavari, porosa, lōfeare eokere etau la ére
 - He ginger, rush, lemon-grass, that-like bitter things - belly
 ovōpe. Ére ovi are avoha lei aisea lea papare sa roroka leipe
 acquired. Belly acquired he fasting made sitting those months by finish made
 soa, are Marai tai isai vei maea leipe reha.
 time, he Marai to go-beachwards to set off then.

Taukoru lay down to sleep. Early next morning he felled a tree to make a
 magical bark-cloth cape. When he had finished making that Mikaro-Tavoru bark-
 cloth cape, he abstained for about a couple of months from eating much food.
 This was to generate in himself magical power. He lived on a diet of ginger,
 a kind of rush, lemon grass and other such bitter herbs. When those months of
 fasting were at an end, and he was well-charged with magic, he set off to pay
 Marai a visit.

(6b) Are Mikaro-puta Tavoru-puta ovi soro voa totopi, Arai-apo Tapea-
 He Mikaro-cloth Tavoru-cloth got shoulders on put-over, Arai-bow Tapea-
 apo⁴⁵ taiovi, lea Lavo-ipi Horoi-ipi voa mei fareōvi isaipe.
 bow carried, that Lavo-below Horoi-below at was took-off went-coastwards.
 Fareōvi isei, tutururu Marai ve Lou-miri Avere-miri ōpe.⁴⁶
 Took-off went-coastwards, thunder-sound Marai's Lou-beach Avere-beach sounded.
 Tutururu a' are pōvi, miri voa au itipe. Are miriri itipe
 Thunder-sound sounded he landed, beach from - came. He beach-from came
 soa, are ititi Marai ve oti kofa voa au pataipe. Are pataipe soa
 time, he came-came Marai's place true at - ascended. He ascended time
 karu eovi mō isa moipe, Marai e, ave sariva karu!
 people saw this called said, Marai o, your journey person!

Over his shoulders he draped his Mikaro-Tavoru bark-cloth cape, and carrying
 his Arai-Tapea bow, he took off from below Mount Lavo-Horoi. He took off and
 as he went coastwards the thunder rolled over Marai's Lou-Avere beach. With a
 crack of thunder he made his arrival and landed on the beach. Having landed,
 he made his way in from the beach and climbed up to Marai's home. The people
 saw him climbing up and called out "Marai, there's a visitor for you!"

(6c) Marai mō ōpe, Leavoa?
 Marai this said, Where?

La patai mere!
 Is ascending here-there!

Marai fauka, arero eovi mō au ōpe, Kake e, a leavoa koti?
 Marai descended, him saw this - said, Friend o, you where-from come?

Are mō ōpe, Kake, ara Lavo-ipi Horoi-ipi ve vita! Ara aro tai koti.
 He this said, Friend, I Lavo-below Horoi-below of man! I you to come.

A-, eite kofa are Marai ve lea ua eavai vei kotipe.
 But reality true he Marai's that wife see to came.

"Where?" asked Marai.
 "There he comes!"

Marai came down from the house, saw Taukoru and said, "Where have you come from, my friend?"

"I'm a man from below Lavo-Horoi, chum. I've come to pay you a visit." Actually, however, it was Marai's wife that he had come to see.

(6d) *Soka ereuka patei uvi voa au avōpe. Ereuka avi Marai*
 So they-two ascended house in - sat-down. They-two sat-down Marai
kerori ua la lariatau leiti vei au moipe. Mei, ua lariatau leiti vei
 turned wife - food prepare to - said. Said, wife food prepare to
au leipe. Taukoru ve sariva-ēre pasi-ēre⁴⁷ fori roroka lei, Marai
 - did. Taukoru's journey-belly stranger-belly stuffed finish made, Marai
eakoa Taukoru la mō au moipe, Kake e, a maea leiti roi ei?
 turned Taukoru - this - said, Friend o, you set off will eh?

Then the two of them made their way up into the house and sat down. As they were sitting there, Marai turned and asked his wife to prepare some food. When his wife had got the food ready and Taukoru had satisfied the hunger of his journey, Marai turned and remarked, "Well, my friend, you'll be off on your way, eh?"

(6e) *Taukoru mō ōpe, A, kake, ara maea leiti roi. Ara elakave*
 Taukoru this said, Yes, friend, I set off shall. I our-(two)
mariosu kiripi, ere lea Lavo-ipi Horoi-ipi meara voa laepepea.
 young-brothers left, they that Lavo-below Horoi-below deserted at are.
Ara kei erero rapi eavai roi.
 I go-inland them may-I-say see shall.

Marai mō ōpe, Kake e, mea aeai; elaka mōvoa iavi maea vevere
 Marai this said, Friend o, dusk become; we-two here lie-down - tomorrow
leiti roi.
 set-off will.

"Yes, chum," said Taukoru. "I must be off. I have left my young brothers on their own below Lavo-Horoi, so I'll get along and see how they are."

"I say, friend," replied Marai, "it is getting dark; sleep here with me and go off tomorrow."

(6f) *Soka Taukoru Marai sa lōfeare o moipe lea vei, are mō ōpe, Kake,*
 Well Taukoru Marai by that-like word said that for, he this said, Friend,
a sa araro sukaererea serai vei moita eavia, elaka iavai roi.
 you by me trust stay-behind to saying because, we-two lie-down shall.
 When Marai spoke in that manner to Taukoru, the latter responded, "Well, chum, since you trust me and you have told me to stay, the two of us will spend the night together."

(6g) *Soka ereuka aisesea, mea au aeōpe. Mea aeōpe soa ereuka*
 So they-two sat, dusk - fell. Dusk fell time they-two
elavo voa patei au iavōpe. Iavōpe soa Taukoru Marai la mō ōpe,
 men's-house in ascended - lay-down. Lay-down time Taukoru Marai - this said,
Kake hiori⁴⁸ kao ei?
 Friend headrest none eh?

Marai mō ōpe, Kake, arave Moraka-hiori Kokou-hiori meha.

Marai this said, Friend, my Moraka-headrest Kokou-headrest this.

So they continued sitting there until the light faded. With the approach of darkness, the two of them went up into the men's house and lay down. As they did so, Taukoru said to Marai, "Chum, is there no headrest?"

"Friend," said Marai, "here is my Moraka-Kokou headrest."

(6h) *Soka are hiori miōri, ereuka au iavōpe. Eaea te apisi voa,*
So he headrest gave, they-two - lay-down. Lying until midnight at,

Marai sa ivutu suru leipe soa, Taukoru au itoipe. Are itei, o are
Marai by sleep deep was time, Taukoru - arose. He arose, word he

hiori la mō moipe, Marai itei ara vei isaita soa, tava i a sa
headrest - this said, Marai awakes me for calling time, answer call you by
*oeaia.*⁴⁹
make.

Thereupon he handed over the headrest, and the two of them lay down. There they were lying until towards midnight, and when Marai was soundly asleep, Taukoru arose. As he got up he spoke to the headrest these words, "When Marai awakes and calls out for me, you call out 'O!' in reply."

(6i) *Soka are hiori o mei roroka lei, are aite fauka, Marai ve*
So he headrest word said finish made, he next descended, Marai's

ua Eare ita iavōpe. Lea apisi soa kofa voa Marai itei, Taukoru vei
wife Eare with lay-down. That midnight time true at Marai awoke, Taukoru for
isōpe soa, tava o hiori sa moipe. Marai mō ōpe, Kake e, a la
called time, answer word headrest by said. Marai this said, Friend o, you -
eaea ei? A, ara la eaea, hiori tava o lō ōpe.
are-lying eh? Yes, I am-lying, headrest answer word that said.

Having thus spoken to the headrest, he then went down and lay with Marai's wife Eare. When it was actually midnight, Marai woke up and called for Taukoru. It was the headrest that made the reply. "My friend," said Marai, "are you lying there?" "Yes! I'm lying here," responded the headrest.

(6j) *Soka ea, mea ōpai vei ori sa fi ōpe soa, Taukoru itei*
So was-lying, daylight began for birds by cry made time, Taukoru arose

au faukōpe; fauka elavo voa lohalai iavi eaeiape.
- descended; descended men's-house to deceiving lay-down was-lying.

So Taukoru continued lying with Eare until, at the crack of dawn, when the birds were singing their morning chorus, he arose, went down and resumed his place in the men's house as though nothing had happened.

(6k) *Mea ōpi ovava tarereapōpe soa, Taukoru itei, elore sarea*
Daylight began light broke-through time, Taukoru arose, own bark-cape

puta soro voa totopi, lavarau uti⁵⁰ taukovi, fere ita
cloth shoulders on put-over, pepper-plant stems got, betel-nut with

oroa iri voa aitea roroka leipe lea soa, mea ōpi ovava
small-string-bag inside - put finish made that time, daylight began light

kofa leipe. Are isei Lou-miri Avere-miri voa kaiopi pōvi,
 true was. He went-beachwards Lou-beach Avere-beach on looked-down stay,
 fere pepea koa maealolo oro au sōpe. Oro sa' oro-ōfa are ma
 betel-nut husked pepper bad lime - chewed. Lime chewed chew he water
 voa soeōpe; lea oro ve opu toarōrisa oaea leipe.
 into spat; that lime of juice changed tiny-shrimps became.

It was still early, and as it began to get light Taukoru got up. He draped his bark-cloth cape across his shoulders, got pieces of pepper-plant stem and put them with betel nut into his string bag. By this time it was broad daylight. He went out to Lou-Avere beach to the water's edge and stood there looking down. He husked a betel nut and chewed it with some horrible pepper berry and lime. Having chewed the lime, he spat the chew into the water and the juice of the lime changed itself into a shoal of tiny shrimps.

(61) Soka are eakoa i au isōpe. Isa mō moipe, Marai e, a lekōru
 So he turned call - made. Called this said, Marai o, you what
 ivutu la eaea? Ave Lou-miri Avere-miri oaea pōvi ekapo
 sleep - are-lying? Your Lou-beach Avere-beach tiny-shrimps stay bad
 loica!⁵¹
 is-become!

Soka Marai oaea teve ita au isaiepe. Are isei ma
 So Marai shrimp net with - went-beachwards. He went-beachwards water
 voa fauka, oaea la au hivōpe. Karikara karu oaea teve maravi
 in descended, shrimps - - fished-out. Village people shrimp nets got
 sisapi au kotipe, koti faruopi au pavōpe.
 poured-out - came, came crowded - stood.

Whereupon he turned and gave a shout. "Marai!" he called out, "what are you doing sleeping there? Your Lou-Avere beach is simply swarming with shrimps!"
 Out onto the beach came Marai with his shrimp net. He got down into the water and began fishing out the shrimps. The village people grabbed their shrimp nets and came scurrying down and were standing there in a crowd.

(6m) Marai eakoa Eare la mō au moipe, Eare e, a surua ovai ei?
 Marai turn Eare - this - said, Eare o, you fish-bag have eh?
 Eare surua vei uvi voa soea vo patei au kavōpe. Are patei
 Eare fish-bag for house to running - ascended - went-inland. She ascended
 soea vo kavōpe soa, Taukoru ta areve aite voa au kavōpe.
 running - went-inland time, Taukoru also her behind at - went-inland.
 Eare kei patei surua taukōrovi fauka mea voa pavōpe soa,
 Eare went-inland ascended bags got descended ground on stood time,
 Taukoru kei kora ape voa au faukōpe. Fauka, Taukoru mora mea voa
 Taukoru went fence opening at - descended. Descended, Taukoru foot ground on
 sukōpe soa, Eare maea-uti sisapi, hai pasou lei, isai, maea
 stamped time, Eare body-bones poured-out, liver heavy became, cried-out, body
 kakapiso lei au pavōpe.⁵² Pōvi pea, lōvoa arero fareovōpe. Fareōvi
 weak became simply stood. Stood was, there her took-away. Took-away

ereuka au kavōpe. Kei Lavo-ipi Horoi-ipi voa forerōpe.⁵³
 they-two - went-inland. Went-inland Lavo-below Horoi below at arrived.

Aite morōve, haha, utō, koraia, makaisa, kiriraua,
 Next lawyer-vines, ferns, lianas, prickly-vines, thorny-creepers, thorn-bushes,
 muru, porave, otiharo la foromai sasauka kaleipe.
 wasps, hornets, pathways - completely closed finished.

Marai turned and said to Eare, "Have you got a fish-bag, Eare?"

Eare ran off up to the house to get a bag. As she did so, Taukoru also went up and followed her. She climbed up into the house and got some bags, but as she came down and stood on the ground, Taukoru climbed over the stile of the fence. He descended and stamped his foot on the ground. Whereupon Eare's strength left her; she felt such a heartache that she cried out, and there she stood quite helpless. As she remained standing, Taukoru went up to her, covered her over with his Mikaro-Tavoru bark-cloth cape, and carried her away. The two of them took off towards Lavo-Horoi and landed at the foot of the mountain. Then there sprang up lawyer-vines, ferns, lianas, thorny vines, creepers and shrubs, together with wasps and hornets, so that the track was closed completely.

(6n) Marai lea ma voa tai tai,⁵⁴ sora lei, patei au soea vo kotipe.
 Marai that water in waited waited, tired became, went-up - running came.

Koti eavōpe soa, Eare kasirau! Are fi la a' mō au ōpe, Taukoru e,
 Came looked time, Eare none! He cry-out - made this - said, Taukoru o,
 a mai lareva kakaeite kofa!
 you way good not-at-all true!

Soka are aite voa tai au kavōpe; kei otiharo kasirau.
 Well he after - follow - went-inland; went-inland path not-at-all.

Otiharo ereuka hoha sa sasauka kaleipe. Soka Marai kerori koti, mō
 Path they-two thorns by closed finished. So Marai turned came, these

o ita uvi voa au pataipe, Kake e, a ta lōfeare, ara ta
 words with house into - climbed, Friend o, you also that-like, I also

lōfeare!
 that-like!

Meanwhile Marai was there waiting in the water until, becoming impatient, he hastened up to the house. When he came and looked around, there was no Eare. He cried out saying, "Taukoru! you have not behaved at all well!"

Then he set off to follow them inland, but there was no way open. They had completely blocked the track with thorns. So Marai had to turn back. He came and with these words climbed up into the house, "My friend! that's the way you did it, I'll do the same!"

7

(7a) Soka Marai koti, si kao, aite mea ōpōpe soa are elore sarea
 So Marai came, delay not, next daylight began time he own bark-cape
 puta la au toōpe.
 cloth - - beat.

Taukoru are ua lariōvi kei pavōpe. Pōvi Marai sa kei
 Taukoru he woman led went-inland stayed. Stayed Marai by went-inland

arero tai forerai tore lei, Taukoru mariosu la isa, Eare ere fave
 him to appear fear had, Taukoru young-brothers - called, Eare they stone
 lōva eli eakoa toepi kalei, are iri voa avōpe, utape
 wall enclosed surrounded joined finished, she inside in sat-down, openings
 foromai ta sasauka kaleipe. Soka Taukoru maraiosua la taravi Lalae voa
 all also closed finished. Well Taukoru young-brothers - led Lalae to
 sariva lei au terōpe.
 journey made - went.

Thus Marai came to the house. The first thing the next morning, without any delay, he set about making his own bark-cloth cape.

Taukoru, for his part, had brought home the woman to live with him. He was, however, afraid that Marai would make the journey inland and confront him. He therefore summoned his young brothers, and they built a stone wall right around Eare. She settled down inside and was shut in with all the openings completely closed up. Then Taukoru led his young brothers on a journey to visit the Lalae people.

(7b) Aite voa Marai areve sarea etau roroka leipe soa,⁵⁵ are maea au leipe.
 After at Marai his magic thing finish made time, he set - out.

Are itei elore oti voa maso toōpe. Toa fareōvi kei, Lavo-ipi
 He arose own place at spell made. Made took-off went-inland, Lavo-below
 Horoi-ipi oaipe. Marai oei pavōpe soa, lea karikara meara. Are mō
 Horoi-below fell. Marai fell stood time, that village empty. He this
 ōpe, Karu kao!
 said, Persons not!

Meanwhile Marai in due course, having made ready his own bark-cloth outfit, also set off on a journey. He first in his own place performed his magic spell. Then he took off, went inland, and came down at the place below Mount Lavo-Horoi. When he landed there, the village was deserted. "There's nobody here," said he.

(7c) Soka are maea mu la au taipe. Taukoru maraiosua ita
 So he body odours - simply followed. Taukoru young-brothers with
 terōpe lea oti haro la Marai sa muriōpe soa, Eare ve maea mu kasirau. Are
 went that pathway - Marai by smelled time, Eare's body odour none. He
 serei iti karikara pisiri voa Eare ve maea mu la fave lōva iri
 turned-back came village open-space in Eare's body odour - stone wall inside
 patei foreraiape la au muriōpe. Murea are fave lōva la eovi mō au ōpe,
 arose was-appearing - - smelt. Smelt he stone wall - saw this - said,
 Eare, Melare ve mori, a arave toru-ua pasi-ua! A araro
 Eare, Melare's daughter, you my foreign-wife stranger-wife! You me
 haiarara lei, Taukoru sa laeaita!
 rejected -, Taukoru by married.

So Marai began sniffing for body odours. He sniffed along the track that Taukoru and his young brothers had taken. He could not, however, detect any odour that belonged to Eare. So he turned back, and in the open space in the village he smelt Eare's odour coming from inside the stone wall enclosure. He continued

sniffing, saw the stone wall and exclaimed, "Eare, daughter of Melare, the stranger whom I married! You turned against me, and Taukoru has married you!"

(7d) *Soka Eare mō ōpe, Marai e, a arave vita kofa! Elaka eapo*
Well Eare this said, Marai o, you my husband true! We-two may-I-say
faitora isai roi.
now go-beachwards shall.

Marai mō ōpe, A! aro ara faitora paeai roi!
Marai this said, Ah! you I now kill shall!

Soka are lōfeare o mei, arero au paeōpe. Are paea elori
So he those-like words spoke, her - killed. He killed cut-up
taratara lei, kakaita suka tola voa vitaape. Are vitei lōvoa
little-pieces made, strung together tree on hung-up. He hung-up there
totoeiae.
was-hanging.

Aite are lōvoa kerori fareōvi isei, Lou-miri Avere-miri, areve
After he there turned took-off went-beachwards, Lou-beach Avere-beach, his
oti kofa voa foreri au pavōpe.
place true at arrived - stayed.

"Marai," said Eare, "you are the one who is my real husband! Let us now go back home."

"Ah!" retorted Marai, "right here and now I'm going to kill you!"

With those words he murdered her there and then. He cut up her body into little pieces, strung up the pieces onto a tree and left them hanging there.

Then he took off, and travelling coastwards, arrived at his own place, Lou-Avere beach, and there he stayed.

8

(8a) *A-, Taukoru mariosu ita ore kao. Ereve haiiri mōfeare, Eare*
But Taukoru young-brothers with knew not. Their minds this-like, Eare
makuri laisesea.
alive was-sitting.

Soka Taukoru mariosu ita ve terōpe mai mōfeare; areve mariosu
Well Taukoru young-brothers with 's went way this-like; his young-brothers
foromai thirteen.⁵⁶ Taukoru are omopa kofa meiape; Taukoru ve aite, Likuru
all thirteen. Taukoru he front true was; Taukoru's behind, Likuru
auka Kaikapa ia; ereukave aite, Tetea auka Kaiaupe ia; ereukave aite,
and Kaikapa also; they-two's after, Tetea and Kaiaupe also; they-two's after,
Tetea auka Kwotipe ia; ereukave aite, Éla auka Roroōpe ia; ereukave
Tetea and Kwotipe also; they-two's after, Ela and Roroōpe also; they-two's
aite Mora auka Rupu ia; ereukave aite Mai auka Rupu ia; aite kofa voa
after Mora and Rupu also; they-two's after Mai and Rupu also; after true at
ereve marehari seika, are Torea. Ereve sariva ve sarea siahua foromai lea
their young-brother small, he Torea. Their journey's magic powers all that
marehari seika Torea voa.
young-brother small Torea in.

Taukoru and his young brothers were, however, quite unaware of what had happened. They thought that Eare was alive and still sitting there.

This is the way that Taukoru and his young brothers were proceeding on their journey. His young brothers numbered thirteen in all. Taukoru was right in front. Behind Taukoru went Likuru and Kaikapa; behind those two were Tetea and Kaiaupe; then Tetea and Kwotipe; behind them, Ela and Roroōpe. Then followed Mora and Rupu, and behind those two, Mai and Rupu. Last of all was their very small brother; he was Torea.

All the magic power for their journey rested in that small young brother Torea.

(8b) *Soka ere roroaiape soa ere ori apo sa saiape. Ere*
 Well they were-moving time they bird bows with were-shooting. They
saiape lea ori utohoa oeai kao. Lea ori sa fufuka teraiape
 were-shooting that bird immediately fell not. That bird by flew was-going
soa, Eare ve ove ereve aite voa soeaiape. Soka lea ori areve mora
 time, Eare's ghost their after at was-running. So that bird her feet
ipi voa sisapi, Eare ve ove lea ori la totamaravi hako paesesea, ereve
 below at tumbled, Eare's ghost that bird - seized raw tore-apart, their
aite voa larō vovo meiape.
 after at eating - was.

As they went along they were shooting with their bows at a bird, but the bird they were shooting at did not tumble down straight away. Now Eare's ghost was speeding along at their rear, and the bird that they had hit fell at her feet. Whereupon Eare's ghost seized the bird, tore it apart, so that there was her ghost following them eating the bird raw.

(8c) *Soka ere sariva lei tete lea marehari seika Eare ve ove la ofae*
 So they journey made until that young-brother small Eare's ghost - eyes
au eavōpe. Eavōpe soa are Taukoru la mō moipe, Se! Eare ereitave aite
 - sighted. Saw time he Taukoru - this said, Say! Eare our after
voa ori hako paesesea larō vovo la mea!
 at bird raw tearing-apart eating - - is!

A-, ere foromai are moipe lea o apeva o ōpe. Ereve sariva
 But they all he said that word lie word said. Their journey
leiape soa voa karu sa arero ofae eavai kasirau, ipi Meiri-Tupa
 was-making time in people by her seen - not-at-all, because Meiri-Tupa
Tupa-Hori ve oro sa havu sa erero toaieri roroaiape eavia.
 Tupa-Hori's lime by dust by them covered-over were-moving because.

They were travelling on and on, when their small brother Torea caught sight of Eare's ghost. On seeing her ghost he exclaimed to Taukoru, "I say, Eare is following us, tearing a bird apart and eating it raw!"

But they all said that he was telling lies. As they were travelling along no one had seen Eare's ghost. This was because they were enveloped by a cloud of Meiri-Tupa Tupa-Hori dust.

(8d) *Soka sare aea leiipe soa, ereve sariva ata au leiipe. Lea sare*
 Well day another was time, their journey again - made. That day

Eare ve ove ereve omopa kofa voa itipe la ere farehoria au eavōpe. Ere
Eare's ghost their front true at came - they altogether - saw. They

eovi mō ōpe, Okofa!
saw this said, True!

Soka ere ereve sariva serei au keroripe. Ere kerori itipe soa,
Well they their journey turned-back - returned. They returned came time,
sياهو ovōpe lea marehari seika Torea, are Lalae ve kiriape voa
magic-power had that young-brother small Torea, he Lalae's hinterland at
seraipe.
stayed-behind.

However, as they were on another day again on their travels, Eare's ghost came along right in front of them, and everyone saw her. On seeing her they exclaimed, "It is true!"

Thereupon they turned back from their journey. When they came back, their small brother Torea, the one with the magic power, stayed behind in the hinterland, inland from where the Motu people live.

(8e) Ere foromai itipe. Ere ititi, karikara voa foreri eavōpe soa, Eare
They all came. They came-came, village at arrived saw time, Eare

Marai sa elori tola voa vitei totoeaiape la eavōpe. Taukoru eovi
Marai by dismembered tree on fastened was-suspended - saw. Taukoru saw

mō ōpe, Eare-o, arave ua-o! ara aro si lariōvi mei kasirau!
this said, Eare oh! my wife-oh! I you long-time led was not-at-all!

Soka Taukoru eakoa mariosu la mō au moipe, Karu oraka iti ata
Well Taukoru turned young-brothers - this - said, Person two come again
kerori te Torea mei itia.
turn go Torea tell come.

So they came, and on arriving at their village they looked around. They saw suspended from a tree the pieces of Eare's body that Marai had dismembered and hung up. When Taukoru saw this he exclaimed, "Oh Eare, my wife! I brought you here, but how brief has been your stay!"

Then turning to his young brothers, Taukoru said, "A couple of you go and tell Torea to come back here."

(8f) Soka Tetea auka Kwotipe ita, ereuka maea lei Torea moi vei Lalae ve
So Tetea and Kwotipe with, they-two set off Torea tell to Motu-people's

kiriape voa ata au terōpe. Ereuka te arero lariōvi, ere lea sare
hinterland to again - went. They-two went him led, they that day

farakeka lōvoa itei iti Lavo-ipi Horoi-ipi voa oei pavōpe.
one there arose came Lavo-below Horoi-below at fell landed.

Pōvi, Taukoru mō ōpe, Mariosu e, ereita Eare ata pisosi roi.
Landed, Taukoru this said, Young-brothers o, we Eare again make shall.

Thereupon Tetea and Kwotipe set off and returned to the hinterland of the Motu people in order to take the message to Torea. The two of them went and brought Torea back. In just one day they took off, made the journey and landed back at their place below Mount Lavo-Horoi.

When they had landed, Taukoru said, "Young brothers, let us recreate Eare."

(8g) *Lō mei, ere arero au pisisipe. Ere pisisi pisisi, sarōva taratara*
 That said, they her - made. They made made, flesh little-bits
hea sukaeai auke leiape. Mariosu toarōrisa horovatare maea
 some encounter not were-making. Young-brothers transformed tiny-ants form
lei, ere maria voa lō soea lō soea lei, veverapaiape sarōva
 became, they outside in there ran there ran did, lost flesh
taratara la eli maravi au foreraiape. Ere lea sarōva taratara
 little-bits - sought got - were-appearing. They those flesh little-bits
la maravi toepi toepi roroka lei soa, are mariosu titi la itapi,
 - got joined joined finish made time, he young-brothers small - sent,
hai⁵⁷ vei au elipe. Ere elipe soa, eli eli sukaeai kao.
 liver for - searched. They searched time, searched searched encountered not.
Soka ere kaisōva meako la toeti oviti, hai ve maea ovi au saepōpe. Saepi,
 So they croton sprig - broke got, liver's form got - fastened. Fastened
ere arero lei itoipe reha. Eare Marai sa paeōpe. Paea, Taukoru
 they her caused arose that. Eare Marai by killed. Killed, Taukoru
mariosu ita sa lei itoipe.
 young-brothers with by caused arose.

With those words, they set about putting her together. As they continued doing this, some small bits of flesh were missing. So the young brothers turned themselves into tiny ants, and they went outside scurrying hither and thither, looking for the missing bits of flesh until they found them. As they came across the bits of flesh so they joined them up together until the work was finished. Then he sent out his young brothers to look for her heart, but though they kept on searching, they never found it. Eventually they broke off and brought a sprig of croton and fastened that into position as a heart for her body. By so doing they caused Eare to come back to life. Eare had been killed by Marai, but Taukoru and his young brothers brought her to life again.

(8h) *Soka Eare ere sa lei itei, are ere ita meavea te papare*
 So Eare they by caused to-rise, she they with was-being unto months
oroisoria lei soa voa, kaisōva tolo sare sa toa toa hahoro lei sisapōpe
 three passed time at, croton leaves sun by hit hit dried made shed
soa, Eare ta au opōpe.
 time, Eare also simply died.

Although by their efforts they had managed to revive Eare, after she had lived with them for a matter of three months, the sun dried up the croton. As its leaves faded and fell, Eare also passed away.

(8i) *Soka mea mearovaeka voa sare karu faeōpe ipi kofa reha. Toreā*
 Well this world in sorcery people divided reason true that. Toreā
are Lalae ve kiriāpe voa seraīpe, lea vei are Koiari lei soa.
 he Motu-people's hinterland in stayed-behind, that for he Koiari became.
Koiari ta sare karu peau karu, kaeavuru karu, marupai karu
 Koiari also sorcery people witchcraft people, divining people, magic people
lei fafukaitore. Taukoru are ta Lavo-ipi Horoi-ipi voa pavōpe,
 became descend. Taukoru he also Lavo-below Horoi-below at stayed,

*Iariva*⁵⁸ *leipe reha. Marai are ta miri voa pavōpe, Tati*⁵⁹ *leipe. Lea Kukukuku* became that. Marai he also beach at stayed, Tati became. That
vei Tati karu ta sarea peau, kaeavuru marupai lei fauka koti
 for Tati people also sorcery witchcraft, magic practice for descend come
*vovea.*⁶⁰ *Koti tetete Lalae voa sukavi ata iti isei patai*
 always. Come go-go-go Motu-people to turn-back again come go-westwards go-up
vovea.
 always.

It now remains to tell how the sorcery people in this world became separated from one another. Torea stayed behind in the hinterland of the Motu people. From him came the Koiari people whose descendants are involved in sorcery, witchcraft, divining and other magic practices. Taukoru stayed on at the place below Lavo-Horoi and became the Kukukuku people. Marai, who lived on the coast, became the Tati people. On that account the Tati people also always come carrying out sorcery, witchcraft, divining and other magic practices. They come and go, and their travels take them as far as the Motu people.

NOTES TO MARAI AND EARE

1. *Marai*, or *Oa-Marai* is also known traditionally as *Maraiapo*, -apo = 'great' being the suffix commonly used with the names of the eponymous clan ancestors. He is the clan hero of the La-ipi clan. The honorific title used when addressing a senior male of the clan is "Oa-Marai".

Maraiapo is also the name of a plant (*Amorphophallus campanulata*) with large brownish-magenta flowers which have a strong foetid smell. The top dies down during the N.W. monsoon. It has an edible tuberous root, and there is a variety in cultivation variously known as *hokore* or *hapota*.

Eare, the female *ualare* in this La-ipi myth, is said to have come from the sea-depths where her name was *Eau*, associate name *Hovoa*. *Marai* gave her the name *Eare*, the associate name for *pasuka*, the stingray (*Dasyatis kuhlii*), on account of the rough nature of her outer skin. She had put this on to help her to live on land where she would be exposed to sun and wind. The name *Eau* indicates her connection with the *Melaripi* clan (cf. note 18). The myth has thus an association with that clan, although its primary connection is with *La-ipi*.

Eare is also a wild banana (*Musa* sp.) which may be seen growing on Cape Cupola, near Kerema. The fruit is not edible, as it is full of hard seeds. In the myth *Eare* is said to have introduced bananas to cultivation, as well as other food plants, from stocks brought up from the sea-depths.

2. *Leiape, foreraiape, soeaiape*. These verbs are all in the frequentative remote past, and here indicate repeated action, what used to happen. cf. *foipe, toōpe, rare aravōpe*, simple remote past, i.e. single action.
3. A common conjunctive device is to use the converb form of the verb with which the previous sentence has ended to open the new sentence, and thus carry forward the thought of the first sentence into the second. This contrasts with *soka*, a much-used conjunction, where there is a break in thought between the two sentences. *Leiape ... Lei lei* - the reduplication indicates continuous action.

4. *Ereitaro* - put first because it is the subject of the sentence, although in the objective form. If the word order were the normal SOV are *ereitaro lei lei haisora loi*, the meaning would be 'he is weary at keeping on at us'.
5. *araro laeai roi* = passive construction in English; 'me (he) shall marry'.
6. *kokorukaiape* - the frequentative remote past here indicates plurality of action. There is in the language no concord of number between subject and verb. The plural condition, if present, must be seen in the state or action described by the verb. This could be over a period of time as in note 2, or the ongoing action with subject in the plural, as here.
7. Tu, a man of the Savoripi clan, put here the traditional name for canoe from his own clan, *Lauta-oroti*. Marai being a La-ipi clansman, the name should be as given here, *Leiri-oroti Tete-oroti*.
8. Note the succession of converbs: *fei* (= *foipe*), *toa* (= *toōpe*), *fasi* (= *fasōpe*), *lei* (= *leipe*), with the tense given at the end by *leiape*.
9. *Iōvu ... Mavui ...* Melaripi clan traditional terms used with skin (*ruru*) and coconuts, i.e. *la-iōvu la-mavui*. With sago (*poi*), however, the pair of terms is *ito-poi maurei-poi*, while for the body and its parts the terms are *meiri-maea taura-maea* or *sauta-maea*. Similarly *meiri-tui taura-tui* 'hair of head'. See Brown 1968: chart at end of vol.2.
10. These are the names of varieties of bananas; see Brown 1968 for descriptions. The myth explains how these bananas and yams came into the world. The idea of the Sea-Folk in sending these seed plants with Eare was, of course, to divert Marai's activities to gardening and away from fishing.
11. Traditionally a girl on marriage had her body oiled and sprayed with red ochre; she was decorated with armshells, dogs' teeth, shell necklaces, and other valuables. Seed plants of yams and bananas were given her. The Folk of the Sea Depths were doing this to Eare, the unusual materials used being due to their unusual environment. (See Williams 1940:59-60.)
12. *Lou-miri Avere-miri*: note the parallelism. Lou is a Raepa Tati village near what is now the township of Kerema. Avere is a Melaripi village eastwards on the shore of Freshwater Bay. The Raepa Tati have a tradition that their ancestors came from Nara, to the east of Yule Island. Their language which must be classed as Eleman, shows no structural affinity with Nara, an Austronesian language. There are, however, a few odd resemblances of vocabulary that suggest a factual basis for the tradition, but the migrants must have been few in number and so were absorbed by the group of Elema already settled at Cape Cupola. (see Brown 1973:285-286.)
13. Eau, or Eare, does not herself belong to the La-ipi clan, for the clans are exogamous. She is the female *ualare* of the Melaripi clan. Her rough skin was, of course, the outer *iōvu mavui* skin.
14. Although Marai had not yet accepted Eare as his wife, Eare addresses his mother as 'mother-in-law'. The making of a joint garden is a first task of a newly married couple. By her request Eare was in effect claiming the status of wife.
15. *oraka*, lit. 'two' is used colloquially for 'a few'. A *toea oraka araro miaraita leafeare?* 'how about letting me have a couple of cents?' could be the preliminary to asking for a dollar or more.

16. *hopa* - a term of politeness = 'if I may say so', or 'permit me to say'. The question stems from Eare's difficulty in walking about.
17. Eare's magic powers enable her to make the clearing quickly.
18. *ma isuta* - the traditional exclamation made when a person has jumped into water (*ma*) for a bathe. The *ma isuta* varies from clan to clan. (see Brown 1968: chart at end of vol.2.) Melare is the Frigate Bird, the *ualare*, bird totem of the Melaripi clan. (*Melare* + *ipi*; *ipi* = 'base' or 'origin'.)
19. *umapu*, the Winking Owl, being a night bird, is resting during the day and is disturbed by the felling of the trees. The *isuta* being poetry requires an associate name of *umapu* to effect the parallelism. As this is lacking, the parallelism is achieved by dividing the name *U ... Mapu*.
20. *mō auai* = 'this I say', but can refer to a remark made earlier on the same day, when the English equivalent would be 'this I said'.
21. *Hiovea Ovoroa*, the Great Black Cockatoo, is the bird totem (*ualare*) of the Kaipi clan. He appears in Meavea Kivovia, the Kaipi clan myth. Here his role is that of mischief maker. In Beier and Maori Kiki 1970:48,55-56, his name appears as Hitovea Mira (Mila). See Meavea Kivovia, note 4.
22. *Mila-mila-kori* - an imitation of the bird call.
23. The object is put at the beginning for emphasis; the normal order would be *ara aro toa savai lare*.
24. *Marulavi* is the traditional name for the men's house *elavo* of the Kaipi clan.
25. This reply is in the Kaipi dialect; *siakoko* = *hia* (Toaripi) the nut of the *okari* tree. It has a very hard shell. *hae* = *fae* (Toaripi) 'kernel'; *kei* = *ita* (Toaripi) 'stone axe'; *ekapo loica* = *maealolo loi* (Toaripi) 'bad is'. The *c* in Kaipi = [tʃ].
26. i.e. like a woman from what is now the Central Province. Here is further support for the tradition of a Nara origin for the Raepa Tati (cf. note 12). For women to tattoo in this fashion was never an Eleman custom, unlike the Roro, Nara and Motu peoples eastwards from Cape Possession. The Nara migrants would have come by canoe. Were they wrecked on the rocks at Cape Cupola, and was one of the young women washed up alive from the sea?
27. *mea* here means a division of time; *ōpai* 'to begin'.
28. *oti maeamaea* = different kinds of places, i.e. for planting. The taro would require a damp low-lying site, the bananas a well-drained situation.
29. *la* - obj. marker, makes the previous clause the object of the verbs *eovi itōvi ovi ... toapōpe* 'saw plucked got ... threw'.
30. *meiri-ōva sauta ōva* - the traditional way of naming the ear. This varies from clan to clan. Here it is the Melaripi, Eare's clan (cf. note 9).
31. Names of varieties of bananas; these had not been known in the world before Eare introduced them.
32. *eite eae* - the meaning of Eare's words is that had Marai not been so impetuous the plants would have been much more prolific; e.g. the bananas would have had bunches all up the stem instead of a single terminal bunch.
33. *seo ... marai, Lavo ... Poio, vevekoko ... pariva* - note the parallelisms. In her emotion Eare speaks in poetic fashion. *Lavo-Poio* are hills inland.

34. Maiva, Roro, Lalae, Teraura, are all in what is now the Central Province of Papua New Guinea, which lies to the east of Cape Possession, the Elema boundary. Marai waxes eloquent in his emotion, and also gives vent to a string of parallelisms.
35. *Ovo-mae Laufa-mae* - poetic name for 'grass' skirt (*mate*).
36. *Leiri-apo Tete-apo* - traditional name for bow as used by Marai's La-ipi clansmen. Tu had here used the Leikipi clan name, *Meiu-apo Kaurei-apo*.
37. *heaha* - a Western Elema (Orokolo) word meaning 'nasty, bad' (not in moral sense).
 eka ... paika, toru ... pasi - Marai's mother also gives expression to her emotion by speaking poetically.
38. *kivu-heha vika-heha* - Kaipi traditional name for 'mat'.
39. Hiovea continues to perform the role of Trickster.
40. Taukoru; this is Tu's version of the name. In other versions of the myth that I collected the name has appeared as Toōru or Taoōru. The name occurs as part of the honorific title given to senior males of the La-ipi clan, Oa-Marai Oa Toōru, and to junior males as Marai-Toōru. The myth presents him as a Kukukuku for he is a stranger to Marai, his home is inland on the hills, and he wears a bark-cloth cape. Yet as the honorific titles indicate, he is regarded as being with Marai a co-ancestor of the La-ipi clan, since he also became Eare's husband. Here we may see a link with past history (cf. notes 12 and 26). The Raepa Tati were much harassed by Kukukuku raiding in former times. Early in the century they fled from their original settlements along the ridge above Cape Cupola to their present villages of Lovera, Lou and Uriri, right on the water's edge. Such was the menace that in 1905 Kerema was opened as a Government Station, largely to keep the Kukukukus in check. It may well be that the bushmen in the course of their raids carried off Raepa Tati women. Such events were not uncommon in precolonial days. Hence in the myth we find Taukoru abducting Eare and carrying her off to the hills.
41. *kake* has the primary meaning of 'namesake', but since it is the custom to name one's children after close relatives and friends, *kake* has also the meaning of 'maternal uncle', or 'close friend'.
42. The insertion of *ve 'of'* adds emphasis to the phrase. *Ua soa haria* 'woman time/occasion different', i.e. a woman out of the ordinary, uncommon, extraordinary. By the insertion of *ve 'of'*, *soa* is no longer in apposition, but is separated as a noun; *ua ve soa haria* = 'a woman of extraordinariness', i.e. a very extraordinary woman.
43. *mikaro ... tavoru*; *tavoru* is a kind of wild fig (*Ficus sp.*), the bark of which was formerly used to make bark-cloth; *mikaro* is the traditional associate name for *tavoru*.
44. The fasting and the special diet were measures to develop his *siahu* 'magic power', so that he would be able to accomplish his purpose. *Upi* 'ginger' (*Zingiber officinale*), having a hot taste, was regarded as being specially effective in generating *siahu*; likewise *kelavari*, a kind of rush that grows in swampy places, and *porosa*, lemon grass (*Cymbopogon citratus*), both of which have a bitter taste.
45. *Arai-apo Tapea-apo* - traditional poetic name for bow (*apo*).

46. *tutururu ōpe* 'thundering-sound sounded'. It was his *siahu*, his magic power that caused this.
47. *sariva-ére pasi-ére* - poetic term for belly (*ére*); *pasi* the associate word with *sariva* 'journey, travel'; hence 'traveller's belly visitor's belly'.
48. In former days men had their hair in large teased-out mops. By using a headrest, or rather a neckrest, *hiori*, there was no risk of the hair being flattened during sleep. *Moraka-hiori Kokou-hiori* traditional poetic term; cf. *Moraka-oroti Kokou-oroti* that appears in 1a. As a Kukukuku, Taukoru would have had his head shaved except for a tuft on the top to serve as an anchorage for his bark-cloth cape. Hence he would not have required a headrest. The story assumes, however, that he conformed to the coastal fashion in male hair style.
49. Taukoru's magic powers enable him to charge the headrest to answer for him, should the need arise. Because of this same power Eare was unable to resist him.
50. The reason for the pepper plant stem appears later. The pepper plant (*koa*), its catkins, leaves and stems, is a masticatory. It is chewed with betel nut (*fere*) and lime (*oro*). Taukoru spat the juice (*oro-ōfa*) into the sea, and by his magic power created a kind of shrimp (*oaea*). The *oaea* attracted all the people to the beach and so Taukoru gained the opportunity to abduct Eare. The *oaea* appears in shoals offshore during the *avara*, the N.W. monsoon season.
51. *ekapo loica* - Kaipi dialect for the Toaripi *maealolo loi*. 'The *oaea* are spoiling the beach', a colloquial way of saying that they are all over the beach. cf. note 25.
52. Taukoru's magic power enables him to dominate Eare completely.
53. There is no word to show how they travelled, but the suggestion is that they skimmed along just above the ground.
54. He was waiting for the fishing bag for which he had sent Eare.
55. Marai uses the same technique as Taukoru to acquire magic power (*siahu*), in order to carry out reprisals.
56. The introduction of this list of names is perplexing, but I have never been able to get any satisfactory explanation. The episode is, however, a well-established part of the myth. I have on three occasions seen dramatic performances of Taukoru and his brothers in procession and the appearance of Eare's ghost. It is the names that are confusing. Tetea appears twice. Three of them, Kaiaupe, Kwotipe and Roroōpe have the appearance of verbs (remote simple past). The first two are in the Kaipi dialect, the Toaripi for which would be Kavōpe ('Went-inland'), and Kotipe ('Came'). Roroōpe (remote simple past of *roroai*) is coupled with Éla ('string, thread'), *éla roroai* to twist, roll, fibres on the thigh to make string. Rupu occurs twice, with Mora ('leg') and with Mai ('arm'). Toreia means 'stealing' (see Oa-Laea note 152). Translating the names as far as possible we get:

Taukoru

Likuru	Kaikapa
Tetea	'Went-inland'
Tetea	'Came'
'String'	'Twisted'

'Leg' Rupu

'Arm' Rupu

'Stealing'

A strange crew!

57. Mental and emotional states are located in the liver (*hai*). See Brown 1968 (*Toaripi dictionary*) for the large number of compound expressions with *hai*. Without her *hai* Eare lacked her real essence.
58. *Iariva* is the Eleman name for the Kukukuku people. Anga is a more recent name by which they are becoming known. They inhabit a wide area of some 4,500 square miles, and speak a number of related languages, all of which are quite distinct from Toaripi or any other form of Eleman speech. (See Lloyd 1973.)
59. Here the Raepa Tati are meant (cf. notes 12 and 26). Seligmann 1910 has a reference to them in a footnote to p.52.
60. The concluding episode of Oa-Laea, the myth which this follows, gives an account of the origin of Marai and Taukoru. It is there said that the sorceress Koripiōvu cut open the intestines of the monster Oa-Laea. Whereupon Marai and Taukoru emerged to spread sorcery throughout the world. Torea ('Stealing') also emerged to motivate stealing amongst mankind (see Oa-Laea, pp.85-90).
 Did Torea steal Eare's *hai*? The myth does not say.

MEAVEA KIVOVIA

A MYTH OF THE KAIFI AND SAVORIFI CLANS

FOREWORD

The original native text of this myth I found while searching through old papers in Livingstone House, Westminster, the headquarters of the London Missionary Society, now the Council for World Mission. These papers, which consisted of diaries, notes and letters, had belonged to a missionary predecessor of mine at Moru, eastern Gulf of Papua. He was the Rev. E. Pryce Jones, and he had recorded the text of Meavea Kivovia about the year 1905. Words that appear here and there in the text indicate that his informant, whose name is not given, was a Kaifi man of Karama village who had only a restricted acquaintance with Toarifi, the dialect chosen by the Mission for literary purposes. The missionary himself would seem to have had some difficulty in coping with the unfamiliar dialect of his informant. Furthermore his own knowledge of Toarifi was at the time somewhat limited. The outcome was a kind of jargon Toarifi. Nevertheless the missionary painstakingly recorded the myth at considerable length, and added an English version.

I had myself recorded several versions of this myth or episodes from it, but none equalled in scope and detail this version of Pryce Jones. Thanks to help given by the Rev. Forova Hui of Iokea, himself a man of the Kaifi clan, it was possible to reconstruct the Toarifi text. From his knowledge of the myth Forova was able to supplement certain details so as to make the narrative clearer reading. What I found so attractive about this version of the myth and induced me to spend much time and effort on elucidating the text, was the realisation that the wording came straight out of the traditional past, uninfluenced by culture change. The informant must have been a man of mature years. He would therefore have learnt the myth prior to the arrival of the first missionaries.¹

One of the delightful features of the original recording was the presence of numerous snatches of song throughout the myth. The words of these songs, being poetry, do not pass readily into English. Pryce Jones made no attempt to give an English rendering for the songs, but he recorded the original words with sufficient accuracy for me to work out their meaning. For his careful and sustained effort Pryce Jones deserves much praise. It would seem that the early missionaries were not all as iconoclastic as it is customary nowadays to represent them.

A Western Elema version of this myth is seen in Beier and Maori Kiki 1970:43-56. There the hero has the name Kivavia. Although the various episodes given there can be correlated with the myth as here presented, there is no mention of Kivovia's power to rejuvenate himself. Hence he is never called 'Meavea' which carries the meaning of 'Ever-being', but simply 'Kivavia'.²

Linguistic evidence clearly indicates that the Elema were much influenced by their western neighbours living in the Purari Delta. The men's houses - the *elavo* - together with the masked ceremonies associated with the former religion, also show Delta influence. Elema traditional art demonstrates yet another link. This myth Meavea Kivovia has thus a special interest in that later episodes detail contacts between the Elema and their neighbours of the Purari Delta.³

MEAVEA KIVOVIA

1

(1a) *Evera soa kofa voa mai rare Mavero Purari ve tupe voa mea karu*
Former time true in river name Mavero Purari's source at these people
sa pepeiape: Oa-Iveapo aea areve marisa orakoria ita farehoria, aeata
by lived: Sire-Iveapo and his daughters two also together, and-also
Ueriapo, areve rare ta Umori. Ereve oti ára-ita voa, Oa-Hiovea-apo sa
Ueriapo, her name also Umori. Their place distance at, Sire-Hiovea-apo by
peiape. Are marisa kaekae orakoria ta ia, ereukave rare Meoho auka Tui
lived. He daughters small two also had, their names Meoho pair Tui
*ia. Ere lōfeare pepeiape.*⁴
with. They that-like lived.

Long long ago at the uplands of the Mavero Purari River there lived these people: Sire Iveapo, together with his two daughters, and Ueriapo, her name being also Umori. In those same uplands, but some distance away, was Sire Hiovea-apo, who also had two daughters, quite small girls, Meoho and Tui by name.

(1b) *Pepe Oa-Iveapo elore haiiri voa seseōvi haikavora lei. Areve*
Until Sire-Iveapo own mind in considered anxious became. His
haikavora ve ipi areve marisa orakoria asi mori rovaea lei, kō
anxiety's reason his daughters two grew girl big became, breast
forerōpe lea vei, aea lea oti voa harokou lareva aea kasirau areve
appeared that for, and that place at young-man good a none his
marisa la laeai vei, aeata kaiae lea vei forerai ave. Lea vei are areve
daughters - marry to, and-also evil that for appear lest. That for he his
*lea marisa oraka, toare ōvu rare Moro, aea kokoe ōvu rare Mavu,*⁵
those daughters two, elder female name Moro, and younger female name Mavu,
are ereukaro lariōvi miri voa isei pavōpe. Soka Oa-Iveapo sa isei forera
he them-two led coast to went dwelt. Well Sire-Iveapo by went arrived
pavōpe lea miri ve rare Havuvu-Laro miri, rare itai Kerevare-Puoa miri.
dwelt that beach's name Havuvu-Laro beach, name parallel Kerevare-Puoa beach.

That was the way they lived until Sire Iveapo, after much thought, decided to move down to the coast. He had become anxious about his two daughters because they were growing up and approaching the age of puberty. There was no young man in the place who would be a suitable husband for either of them, and he feared that something untoward might happen. He therefore took his two daughters, the

elder Moro, the younger Mavu, went coastwards and settled with them by the sea. The place where they came to live had the name of Havuvu-Laro beach, its other name being Kerevare-Puoa beach.

(1c) *Soka Umori, areve rare aeata Ueri-apo, are Mavero Purari ve tupe voa*
 So Umori, her name also Ueri-apo, she Mavero Purari's source at
serei, lōvoa hariakao peiape. Pepe are areve elore uvi turōpe.
 stayed-behind, there alone lived. Until she her own house built.

Turi roroka lei, areve rare Avavu-tu Tariva-tu⁶ rare aravōpe. Areve uvi
 Built finish made, its name Avavu-tu Tariva-tu name called. Her house
turi roroka lei *soa, are uvi mōupa etau maeamaea pīsōpe. Lea*
 built finish made time, she house decoration things various made. Those
etau meha: Maiko-foa Safa-foa, Kōu-foa Pevoa-foa.⁷ Pīsōi roroka lei, are
 things here: Maiko-foa Safa-foa, Kōu-foa Pevoa-foa. Made finish made, she
erero maravi areve uvi ve arori voa vitaīpe. Lea papuōvu areve uvi la
 them took her house's above at fastened. That mistress her house -
ofae eovi, hailareva rovaea lei, fara mō ferōpe:
 looked at, happy very became, song this sang:

Umori Avavu-tu Maiko ve safa va,
 Umori Avavu-tu Maiko's palm-leaf-decoration this,

Safa moravia, sataia lavia;
 Palm-leaf-decoration raise, hang there-is;

Kōu soa ve eala-eala va eroe alaia lataia lavaia,
 Coconut-shell place at rustle here own enter there-hang there-is,

Pevoa soa ve eala-eala va mei alaia lataia lavaia,
 Mangrove-board place at rustle here is enter there-hang there-is,

Susu soa ve eala-eala va eroe alaia lataia lavaia.⁸
 Board place at rustle here own enter there-hang there-is.

Uvi itai aea ve fara meha:
 House side other's song this:

Umori Tariva-tu Maiko ve safa va,
 Umori Tariva-dwelling sago's palm-leaf-decoration this,

Safa moravia lataia lavia;
 Palm-leaf-decoration raise there-project there-is;

Kou Tariva-tu Maiko ve safa va,
 Coconut-shell Tariva-dwelling sago's palm-leaf-decoration this,

Safa moravia lataia lavia;
 Palm-leaf-decoration raise there-project there-is;

Pevoa Tariva-tu Maiko ve safa va,
 Mangrove-board Tariva-dwelling sago's palm-leaf-decoration this,

Safa moravia lataia lavia;
 Palm-leaf-decoration raise there-project there-is;

Susu Tariva-tu Maiko ve safa va,
 Board Tariva-dwelling sago's palm-leaf-decoration this,

Safa moravia lataia lavia.
 Palm-leaf-decoration raise there-project there-is.

Areve uvi ve fara feri lōri roroka leipe.
 Her house of song sang that-like finish made.

Umorei, or as she was also called, Ueriapo, was thus left living alone in the uplands of Mavero Purari. Eventually she set about building a house for herself. When the work of building was complete, she gave it the name of Avavu-tu Tariva-tu. Now that the house was finished, she made decorations for it; these had Maiko-Safa Kou-Peova designs on them. Having made them she hung them high up in the house, and then as she, the mistress, gazed upon her handiwork, she was so glad that she sang this song:

"These are the Maiko sago leaf decorations
 In Umorei's Avavu dwelling;
 Hoisted up above, made secure,
 There they hang and rustle.
 Ornaments of coconut shells,
 Decorated boards with pleasing designs
 Are hanging there."

This was her song about the other side of the house:

"These are the Maiko sago leaf decorations
 In Umorei's Tariva dwelling;
 Hoisted above they hang secure.
 Coconut shell ornaments,
 Peova shell decorations,
 Boards with carved designs,
 Are hanging there."

She thus finished singing the song about her house.

2

(2a) *Soka Umorei ve fari fafarapi isei miri voa forera miri karu sa*
 Well Umorei's story spread went coast to reached coast people by

mapaiape. Miri voa peiape heavita aea, areve rare Maiu-apo,⁹ are miri ve
 was-hearing. Coast on lived man a, his name Maiu-apo, he coast of
papuvita, are areve fari la mapi, haiiri eae lei, areve elore haiiri voa
 owner, he her story - heard, mind sad became, his own mind in
mō ōpe, Ahai-e! ara oasora loita eavia, aite karu āre sa haikaeaita, are
 this said, Alas! I old-man am because, next person new by desiring, he
Umorei ve oti voa kawai roi.
 Umorei's place to go-inland will.

Soka are areve ua aea areve atutemori ita la apeva vutea, erero mō
 Well he his wife and his children also - falsely deceived, them this
moipe, E mōvoa au pavaia, ara tapora leiti vei kawai roi.
 said, You here - stay, I hunt make to go-inland shall.

News about Umorei spread around until it reached the coast, and the beach people heard of her. There was a man living on the coast, Maiu-apo by name. He was a leading man of the coast, and when he heard news of Umorei he was full of regret, saying within himself, "What a pity I'm an old man! One of these days some young man, who has a mind to do so, will find his way to Umorei's place."

Then he deceived his wife and children by saying to them, "You remain here, I'm going off inland on a hunting trip."

(2b) *Lō mei are kei kei Maverō Purari vōa forerōpe soa, are Umore*
 That said he went went-inland Maverō Purari at arrived time, he Umore
la ofae eovi, are mā vōa masukoi vei fauka meiapē. Maiu-apo are mea
 - eyes saw, she water in bathe to descended was. Maiu-apo he ground
vōa titita tetete Umore ve mate arori vōa fifoapi iavōpe.
 on crawled until Umore's grass-skirt above on opened-out lay-down.

Iavi are elore māea toarōrisa mere popora māea leipe reha. Lei are
 Lying-down he own body transformed baby infant form became that. Became he
fi a' a', Umore lea fi la māpi, lavelave patei arero ofae ruri,
 cry made made, Umore that cry - heard, quickly ascended him eyes looked-at,
haihava rovaea lei mō ōpe, Mea atute are leive mere?
 wonder great had this said, This boy he whose child?

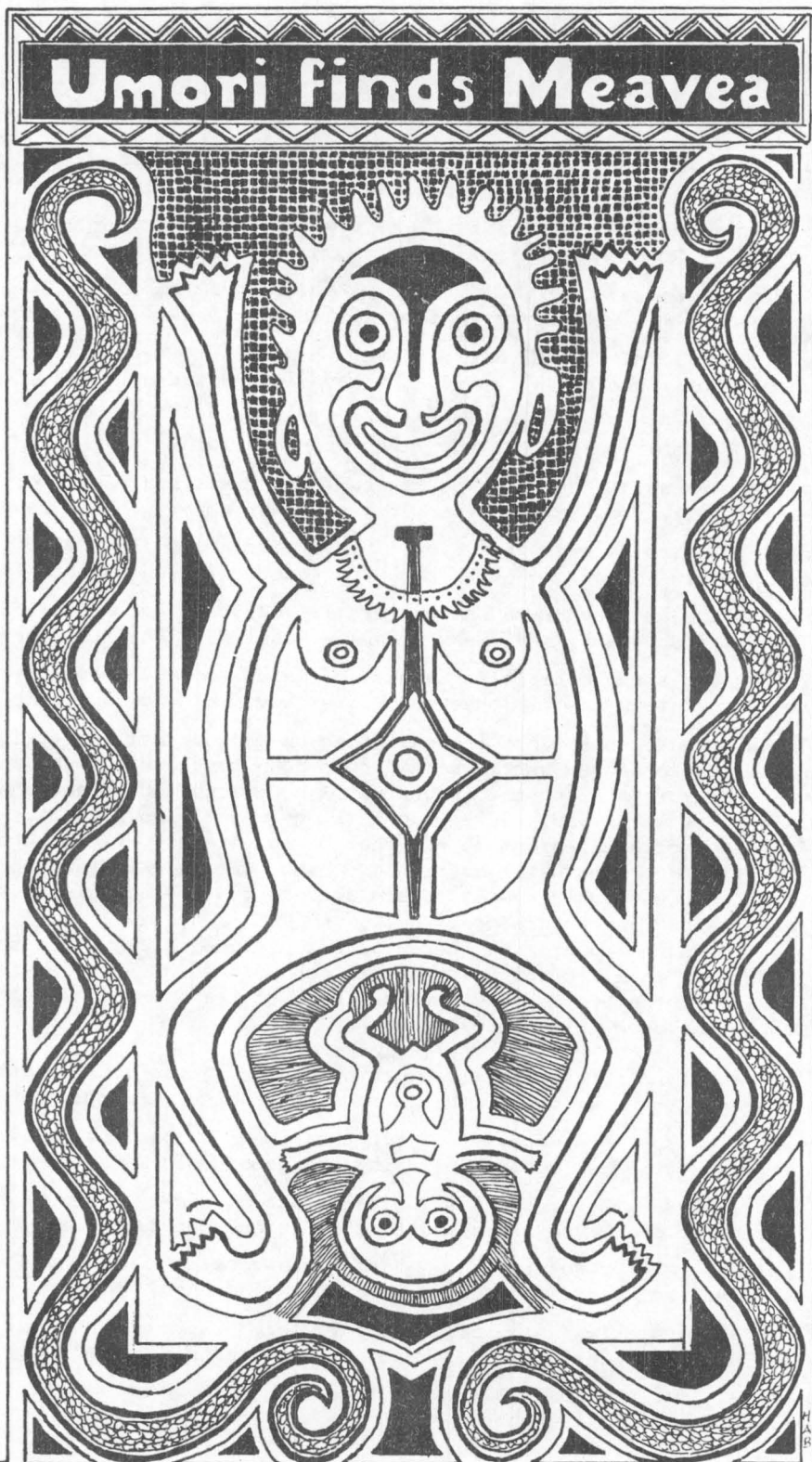
Are ofae eakoa eakoa a' eavōpe soa, karu aea kasirau, lea mere sa
 She eyes turned turned saw time, person other none, that baby by
haria. Soka are arero fareōvi, areve oti vōa taiovi patei, arero kiva
 only. So she him took, her place to carried ascended, him care
lei vovo meiapē. Are areve rare Meavea rare la aravōpe. Are areve lou
 took - was. She his name Meavea name - called. She his mother
lei, arero savua savua tetete lea atute asi siare sora leipe soa.
 became, him fed fed until that son grew boy big became time.

Having told them this, he set off inland, going on and on until he arrived at Maverō Purari. There he saw Umore who had gone down to the river and was having a bathe. Maiu-apo crept along the ground until he reached the place where Umore's grass skirt was lying. He spread this out and lay down on it. As he did so, his body became transformed into that of an infant. He thereupon began to cry and continued crying until Umore heard him. She quickly came up out of the water, and when she set her eyes on him she was greatly astonished. "Whose baby boy can this be?" she exclaimed.

She looked round and about, but there was not a trace of anyone to be seen, just the infant all on his own. So eventually she picked him up, carried him home and took care of him. She gave him the name of Meavea, and as a mother reared him until he grew into a big boy.

(2c) *Soka Meavea siare sora lei, are areve elavo la au turōpe.*¹⁰
 Well Meavea boy big became, he his men's-house - simply built.

Turi roroka leipe soa are mōpa etau hariaharia la pīsōpe, etau
 Built finish made time he decoration things various - made, things
meha: Maiko aea Kōu aea Pevoa aea susu etau fōa sōpe. Etau foromai
 this: Maiko and Kōu and Pevoa and board things designs carved. Things all
roroka leipe soa, are erero elavo arori vōa vitaipē. Aite are areve
 finish made time, he them men's-house above at fastened. Next he his
elavo ofae eavōpe lea mea are hailareva, lei, areve elavo ve
 men's-house eyes saw that time he happy became, his men's-house's
fara ferōpe reha. Areve fara meha:
 song sang that. His song this:



Meavea Laululavi Maiko ve safa va,
 Meavea Laululavi Maiko's palm-leaf-decoration this,

Safa moravi lataia lavia;
 Palm-leaf-decoration raise there-hang there-is;

Kōu soa ve eala-eala va eroe alaia lataia lavia,
 Coconut-shell place at rustle here own enter there-hang there-is,

Pevoa soa ve eala-eala va eroe alaia lataia lavia,
 Mangrove-board place at rustle here own enter there-hang there-is,

Susu soa ve eala-eala va eroe alaia lataia lavia.
 Board place at rustle here own enter there-hang there-is.

Areve elavo itai ve fara reha; itai aea ve fara meha:
 His men's-house side's song that; side other's song this:

Meavea Pivaelavi Maiko ve safa va,
 Meavea Pivaelavi Maiko's palm-leaf-decoration this,

Safa moravi lataia lavia;
 Palm-leaf-decoration raise there-hang there-is;

Kōu soa ve eala-eala va eroe alaia lataia lavia,
 Coconut-shell place at rustle here own enter there-hang there-is,

Pevoa soa ve eala-eala mei alaia lataia lavia,
 Mangrove-board place at rustle is enter there-hang there-is,

Susu soa ve eala-eala va eroe alaia lataia lavia.
 Board place at rustle here own enter there-hang there-is.

Meavea areve elavo ve fara lōri feri roroka leiye. Lea ve aite
 Meavea his men's-house's song that-like sang finish made. That's after

voa lou areve elore uvi voa peiaye, aea atute areve elore elavo voa
 from mother her own house in dwelt, and son his own men's-house in
 ta peiaye, pepepe areve hehōva soa roroka leiye.
 also dwelt, until his seclusion time finish made.

When his boyhood had ended, he set about building his club house. On the completion of the building he made various kinds of decorations for it. They were such things as Maiko sago leaf ornaments and carved boards with coconut-shell and Pevoa designs. When he had finished making these ornaments, he hung them high up in his club house. As he surveyed his handiwork, his heart was filled with joy. Whereupon he sang this song:

"Into his club house Laulu elavo
 Enters Meavea;
 He hoists up high and makes secure
 Maiko sago leaf ornaments;
 There they hang and rustle.
 Ornaments with coconut shell
 And Pevoa decorations,
 Carved boards with pleasing designs
 Are hanging there."

That was the song for one side of his club house; for the other side, this was his song:

"Into his club house Pivae elavo
 Enters Meavea;

He hoists up high and makes secure
 Maiko sago leaf ornaments;
 There they hang and rustle.
 Ornaments with coconut shell
 And Pevoa decorations,
 Carved boards with pleasing designs
 Are hanging there."

Meavea thus finished singing the song about his club house. After that his foster mother lived in her house, while her son had his living quarters in this club house of his until the time when his period of seclusion came to an end.

3

- (3a) *Lea soa ve aite voa Moro ve fari Kaipi tupe voa forerōpe.*¹¹
 That time's after at Moro's story Kaipi hinterland to arrived.

Foreri, Umori sa mapi, areve atute la mō ōpe, Atute e, ara faitora miri
 Arrived, Umori by heard, her son to this said, Son o, I now coast
voa isei, ara haikaeai Moro ve peipeta oti la ofae eavai vei. Lō mei,
 to go, I desire Moro's is-dwelling place - eyes see to. That said,
atute mō ōpe, Lareva. Soka lou mō ōpe, Elaka vei fere serovaia.
 son this said, Good. So mother this said, We-two for betel nut pick.
Soka atute fauka, fere serovi roroka lei, koa itōvi roroka lei,
 So son descended, betel nut picked finish made, pepper plucked finish made,
aite are ikuku fasi roroka lei, are seseva toa, aite are areve lou
 next he packet fastened finished made, he charm made, next he his mother
la miōri, fara mō ferōpe:
 to gave, song this sang:

Meavea elore iti seseva fasai toarai lavai la.
 Meavea own mind charm fasten take hands-over that.

*Areve fere ve rare Eveipero Sosopero.*¹²
 His betel nut's name Eveipero Sosopero.

Time passed and then news about Moro reached the Kaipi hinterland, how that puberty rites were being celebrated for the girl. Umori heard the news and said to her foster son, "Son, I'm going to the coast, for I want to have a look at the place where Moro is living." Meavea thought that a good idea. Whereupon his mother asked him to pick betel nuts for the two of them. So he went down from his club house, picked some betel nuts and also plucked some pepper catkins. Fastening them into a packet, he performed his love magic over them, and gave the packet to his mother. Eveipero Sosopero was the name for his betel nuts, and this was the song he chanted to endow them with magic:

"Meavea hereby binds his packet with his very own magic,
 Hands it over to be taken away."

- (3b) *Lou ta areve elore fere serovi, areve ikuku ta fasōpe.*
 Mother also her own betel nut picked, her packet also fastened.

Areve fere ve rare Miaipeve Savieve. Lea ve aite voa are fara mō ferōpe:
 Her betel nut's name Miaipeve Savieve. That's after at she song this sang:

*Umori elore iti seseva fasai toarai lavai la.*¹³
 Umori own mind charm fastens take hands-over that.

Ereukave etau lōri roroka lei, Umori are miri voa isai haikaeōpe. Soka
 Their-two things thus ready made, Umori she coast to go wished. So
 are maea lei isei isei oti rare Kaukiova Lautā¹⁴ ipi voa foreri, tola
 she start made went went place name Kaukiova Flame-tree base at arrived, tree
 ora voa iavi, lōvoa ivutu iavōpe. Meavea are hehōva leiape
 under at lay-down, there sleep lay. Meavea he seclusion was-having
 eavia, arero ereukave elore oti voa kiripōpe.
 because, him their-two own place at left-behind.

His foster mother also picked her betel nuts and fastened them into a packet.
 Miaipeve Savieve was the name for her betel nuts. Next she chanted her song to
 endow them with her love magic:

"Umori hereby binds her packet with her very own magic,
 Has them in hand to take away."

Preparations thus being complete, Umori, in accordance with her plans, set
 off for the coast. Meavea stayed behind, because his period of seclusion was
 not yet ended. His expectation was that his mother would seek a wife for him,
 but she had, however, her own ideas about this. On and on she journeyed until
 she reached the Flame Tree at Kaukiova. There she lay down and slept beneath
 the tree.

(3c) Sare pataipe soa are itei, maea ata lei isei isei makaikara miri voa
 Sun rose-up time she got-up, set-off again went went sea beach at
 forerōpe. Foreri are mō ōpe, Ahai-e! miri ve lareva ta meha, ei! Soka
 arrived. Arrived she this said, Goodness! beach of good also this, eh! So
 are lea miri Oromiri rare aravōpe,¹⁵ are forerōpe oti reha. Aite are miri
 she that beach Oromiri name called, she arrived place that. Next she beach
 kofa voa foreri, sare aea makaikara ita la eavōpe, sare pataita soa isei
 true on arrived, sun and sea also - saw, sun rising place going
 isei sare sukopaita soa lea la ofae eovi, soso hiopi, itei hailareva
 going sun setting place that - eyes saw, face bowed, arose happy
 foromai lei mō ōpe, Ahai-e! miri ve foroe ta meha ei! Areve
 altogether was this said, Goodness! beach of beauty also this eh! Here
 hailareva ve ipi, itiiti lea soa voa are makaikara haveva, sare ta
 happiness of reason, up-to that time at she sea ignorant, sun also
 haveva; areve maeati o reha.¹⁶ Aite are hailareva lei fara mō ferōpe:
 ignorant; her praise word that. Next she happy was song this sang:

Umori maea sare avai ia toaia,
 Umori body sun sits-down with sunned,

Maea elare loi lavai la.
 Set-off own-place hand-over that.

At daybreak she again set off and continued on and on until she reached the sea
 coast. When she saw it she exclaimed, "My goodness! What a beautiful beach!"
 So she gave the name of 'Oromiri' to that beach, the place where she had come
 out into the open. Next she came right out onto the sand. She saw the sun, she
 saw the sea; she looked towards the place where the sun rises, and around to-
 wards where it sets. In her wonder she bent down to touch the beach, then
 straightening up she exclaimed in her joy, "My goodness! isn't this a lovely

beach!" The reason for her delight was that until that time she had had no knowledge of the sea, nor had she appreciated the wide expanse of the sun's domain. Then in her delight she sang this song:

"Having left her home to hand over a gift,
Here sits Umori with body sun-caressed."

(3d) *Areve fara feri roroka leipe soa, are kerori Lavau ve soa*¹⁷ *la eovi,*
Her song sung finish made time, she turned Lavau's place -

*aite are isei isei tola ipi voa iavōpe; lea tola ve rare Ōva.*¹⁸ *Are Pairi*¹⁹
next she went went tree base at lay-down; that tree's name Ōva. She Pairi
ruru tosesea oro sari vei ovōpe. Ovi lōvoa avi, aite are itei, are
bark scraped-off lime chew to got. Got there sat-down, next she arose, she
*ofae omopa voa eovi mō ōpe, Ahai-e! Evoa-apo*²⁰*ve miri lareva-lareva-*
eyes front to looked this said, Goodness! Evoa-apo's beach very-good-
eite! Are eovi hailareva lei fara mō ferōpe:
indeed! She looked happy was song this sang:

Umori Aro miri Auari lalavo miri eroe ava eavia paiai.
Umori Aro beach Auari lalavo beach own sits looks is.

Having finished her song, she turned around and took a look towards the Lavau district. Then she continued her journey going on and on westwards until she came to a tree, the name of which was Ōva, and had a rest under it. She next tore off some Pairi tree bark in order to chew with betel nut and lime. There she sat for a while, then got up and looking ahead she exclaimed, "Dear me! Evoa-apo's stretch of beach is simply marvellous!" In her joy she continued gazing while she sang this song:

"On Aro's Auari lalavo beach, Umori sits alone and looks."

4

(4a) *Areve lea fara feri roroka leipe soa, Auari*²¹*ve marisa oraka, Aro*
Her that song sang finish made time, Auari's daughters two, Aro

auka Pōla ia, ereuka havōu leiti vei miri voa isaipe. Umori ereukaro ofae
pair Pōla with, they-two game play to beach to went. Umori them-two eyes

eovi tore lei, roro iri voa kei arafukōpe. Arafuka aisesea,
saw fear had, weeds inside in went-inland hid. Hid sat,

Auari ve marisa oraka ereukave havōu roroka lei, arero eavai auke ita
Auari's daughters two their-two game finish made, her see without with
elore voa ata kavōpe.
own to again went-inland.

She had just finished singing this song, when Auari's two daughters, Aro and Pola, came down to the beach to play a game. When she saw them Umori was frightened. She withdrew from the beach and hid herself in the scrub. There she remained seated until Auari's two daughters, who did not notice her, had finished playing their game and had gone back home.

(4b) *Umori areve sariva ata lei isei isei, are Auari ve miri kiripi*
Umori her journey again made went went, she Auari's beach left

Oa-Iveapo ve miri voa forerōpe. Are lōvoa roro iri voa arafuka pōvi
Sire-Iveapo's beach at arrived. She there weeds inside at hid stayed

pepe Ive ve marisa oraka havōu vei miri voa fauka isaipe. Soka Ive ve
 until Ive's daughters two game for beach onto descended went. Well Ive's
 marisa oraka, moriapo ve rare Moro, morōvu rare Mavu,²²
 daughters two, elder-daughter's name Moro, younger-daughter's name Mavu,
 farakeka arori iavi, farakeka ma koata tao voa iavi, aite ereuka
 one above lay-down, one water's - edge at lay-down, then they-two
 auka itotea mavao oreā²³ vo isaipe.
 pair arose jumping-game playing went seawards.

Umore then continued her journey until she had left behind Auari's stretch of beach, and had reached the section belonging to Sire Iveapo. There she hid in the scrub, and remained in hiding until Ive's two daughters appeared. They came down the beach to play the game of girls who have reached the age of puberty. The elder daughter, whose name was Moro, lay down on the upper part of the beach, while the younger, Mavu by name, lay down at the water's edge where the waves lapped over her. Then the two of them got up and played the jumping game through the shallow water.

(4c) Soka Umore are Oro iri voa pōvi, maea toarōrisa hehōva maea leiipe.
 Well Umore she Oro inside in stood, body changed initiate body became.

Lei are oroī-tolo²⁴ areve tui voa suka, are ofae Moro la ruri, seseva sa
 Became she bird-feather her hair in stuck, she eyes Moro - gazed, spell by
 toōpe reha. Soka Moro arero Oro iri voa ofae eovi, lea oroī-tolo koa'koa'
 made that. So Moro her Oro inside in eyes saw, that bird-feather move
 ōpe la ofae fofōisa, are harokou āre la eavōpe reha. Ereuka mavao
 making - eyes stared, she young-man new - saw that. They-two jumping-
 oreaipe soa kalei, folo voa iavi, morōvu arero mō ōpe, A
 game time ended, sand on lay-down, younger-sister to-her this said, You
 lea' lei haisora loi? Lō mei, Moro mō ōpe, Kao; karu aea Oro iri
 how are sad become? That said, Moro this said, No; person a Oro inside
 voa laepea-a. Ipi Moro ve haiiri Umore sa vevevōpe eavia. Veveovi
 in is-standing. Because Moro's mind Umore by bewitched because. Bewitched
 Moro are morōvu la mō ōpe, A mōvoa iavi taia.
 Moro she younger-sister to this said, You here lie wait.

Meanwhile Umore remained standing within the shade of the Oro tree. She transformed herself into the appearance of a young male initiate, and stuck a cockatoo feather in her hair. She then fixed her gaze on Moro and made a spell. Whereupon Moro, being thus attracted in the direction of the Oro tree, saw her, or saw rather the feather waving, and then noticed the young man, for that is what Umore had become. The two girls had finished their game and were lying on the sand. The younger sister asked, "Are you upset about something?" "No," replied Moro, "but there's someone standing in the shade of the Oro tree." Moro had, in fact, become bewitched. As a result she said to her younger sister, "You lie here and wait awhile."

(4d) Soka Moro itei are Oro iri voa kei oropi, Umore arero mō ōpe,
 So Moro arose she Oro inside in went entered, Umore to-her this said,
 Ave oa leavoa? Moro arero mō ōpe, Karikara voa. Moro ata mō ōpe,
 Your father where? Moro to-her this said, Village in. Moro again this said,

A fere kao ei? Umore mō ōpe, Arave fere meha. Soka are
 You betel-nut none eh? Umore this said, My betel-nut here. So she
 fere foia orakoria areve mai sa muia, Moro Meavea ve fere foia
 betel-nut packet two her hand by showed, Moro Meavea's betel-nut packet
 la ovōpe; are Umore ve fere foia ovai kao.²⁵ Moro arero mō ōpe,
 - took; she Umore's betel-nut packet took not. Moro to-her this said,
 Koa leavoa? Umore arero harapi mō ōpe, Ela koa kasirau. Elave
 Pepper where? Umore her pretending this said, We pepper none. Our
 koa Pairi ruru. A-, Moro are Pairi ruru haikaeai kao. Aite Umore are Meavea
 pepper Pairi bark. But Moro she Pairi bark wanted not. Next Umore she Meavea
 sa miarōpe koa la ovi, Moro la miarōpe. Miōri Moro oro sa' roroka lei,
 by given pepper - got, Moro to gave. Gave Moro lime chewed finish made,
 maea fufuta lei ivutu suru feare iavōpe. Aite Umore are ita ivutu
 body numb became sleep deep like lay-down. Next Umore she with sleep
 iavōpe.
 lay-down.

So saying Moro got up and went in from the beach to the Oro tree. Umore said to her, "Where's your father?" "In the village," replied Moro. Then she added, "You haven't any betel nut, eh?" "This is my betel nut," replied Umore. Now she had the two packets of betel nut in her hand, one her own, the other Meavea's. Moro then said to her, "Where are the pepper catkins?" Umore, deceiving her, said, "We have no pepper catkins. We use Pairi tree bark instead of pepper." Moro, however, did not care for the Pairi tree bark, so eventually Umore took the pepper which Meavea had provided, and gave it to Moro. Thereupon Moro chewed the betel nut and pepper with some lime. This made her feel dizzy, so she lay down and was soon fast asleep. Then Umore lay down with her and also slept.

(4e) Ea ... Moro itei, Umore are ita eaita la ore leipe. Soka are
 Lay ... Moro arose, Umore her with had-lain - knowledge had. So she
 areve mate aravi, Umore ve oroi-tolo ovi areve mate voa
 her grass-skirt fastened-on Umore's bird-feather took her grass-skirt in
 vifaibe. Soka Umore arero mō moipe, Euka omopa isaia; ara aite isai
 stuck. So Umore to-her this said, You-two ahead go; I after go
 roi. Mea aeaita soa ara isei eukave uvi voa patai roi. Moro itei
 shall. Dusk being time I go your-two house into climb shall. Moro arose
 isei miri voa faukōpe. Fauka morōvu arero lalasi lei mō
 went beach to descended. Descended younger-sister her question made this
 ōpe, Lea karu leisa? Moro mō ōpe, Lea karu Umore.
 said, That person who? Moro this said, That person Umore.

When Moro awoke she realised that Umore had lain with her, so having fastened on her grass skirt, she took Umore's feather and stuck it into her grass skirt.

Then Umore said to her, "You two had better go on ahead; I'll come along after. When it's dusk I'll come up into your house."

Moro got up and went down to the beach. Her younger sister questioned her saying, "Who was the man?" "That was Umore," replied Moro.

(4f) *Soka ereuka isaipe. Isei isei ereukave uvi voa oa ereukaro ofae*
 So they-two went. Went went their-two house in father them-two eyes
eovi ore leipe, areve mori Moro karu aea sa ore loi. Lea
 looked knowledge had, his daughter Moro man a by knowledge had. That
vei oa ereukaro serovi mō ōpe, Mea foromai voa ara eukaro omoi
 account father them-two scolded this said, Time all during I you-two tell
vovea, euka itai voa foromai levi teraia. Euka mapai kao;
 always, you-two direction to altogether do-not go. You-two listen not;
faitora leafeare leiti roi? Moro tava o moi kasirau.
 now how do shall. Moro answer word said nothing.

The two girls went off and eventually arrived at their house. When their father looked at them he knew that his daughter had had connection with a man. There-upon he scolded them saying, "I'm always telling you two that you're not to go a long way in that direction. Now what's to be done?" Moro made no reply.

5

(5a) *Soka feita leipe soa Umori are isei Ive ve uvi oti voa forerōpe.*
 Well night became time Umori she went Ive's house place at arrived.
Lea soa Ive everori iavōpe. Iavi Umori areve siahua sa lei, are ivutu
 That time Ive earlier lay-down. Lying Umori her magic-power by did, he sleep
suru kofa leipe. Soka Umori are Moro ve uvi voa patei, are ita iavōpe
 deep true had. So Umori she Moro's house in ascended, she with lay-down
reha.
 that.

When night came on, Umori got on her way and arrived at the place of Ive's house. By then Ive had been lying down for some time. Umori, by using her magic power, caused him to fall into a very deep sleep. So Umori made her way up into the house to Moro and lay with her.

(5b) *Mea ōpi, sare patei arori voa leipe soa, Umori are Moro la mō*
 Time began, sun rise above at about-to-do time, Umori she Moro to this
ōpe, Moro e, ara faitora elore oti voa kavai vei la roi. A arave
 said, Moro o, I now own place to go-inland about-to am. You my
aite voa kotiria. Moro arero mō ōpe, Ara ave oti haveva, aea otiharo
 rear at come. Moro to-her this said, I your place ignorant, and path
ta haveva. Umori otiharo arero satiriōri mō ōpe, A maea lei miri voa
 also ignorant. Umori path her taught this said, You set off beach on
teraita soa, a tetete Ehoa-apo ve miri soa sukaiai roi. Areve rare ara
 going time, you go-go Ehoa-apo's beach place meet will. Its name I
sa aravaita Oromiri. Aite etau a oroi-tolo topukovi eaeita la ofae eavaita
 by gave Oromiri. Next thing you feather broken lying - eyes seeing
soa, a ore leitia arave otiharo reha. A lōvoa tai patei
 time, you knowledge have my pathway that. You there follow ascend
kavaia. A iri voa kei kei otiharo lakalaka la ofae eavaita soa, a
 go-inland. You inside - go go path forked - eyes seeing time, you

arave peise Pairi tolo koseva la eavai roi, arave otiharo kofa voa miavai
 my sign Pairi leaf branch-end - see will, my path true on place
 roi. A lea la kiripaita soa kei kei oti rare Kaukiova otiharo lakalaka
 shall. You that - leaving time go go place name Kaukiova pathway branched
 voa forerai roi. Soka arave otiharo kofa voa ara hakefae ve haro sa miavai
 at arrive will. Well my pathway true on I oyster's shell by place
 roi, arave otiharo kofa reha. A kei kei, a Mavero Purari ve ape voa
 shall, my pathway true that. You go go, you Mavero Purari's mouth at
 au forerai roi; arave oti mai itai voa laea reha. Arave o foromai
 simply arrive will; my place river side at is that. My words all
 reha.
 those.

Very early next morning, before the sun had risen above the horizon, Umore said to Moro, "Moro, I'm now about to go inland to my own place. You must come along after me."

"I don't know your place," replied Moro, "nor do I know the way there."

Thereupon Umore proceeded to give her directions about the way she must go. "When you start out," said she, "keep on going along the beach until you reach Ehoa-apo's stretch of beach. I've given it the name of 'Oro Beach'. Then, where you see a broken feather of a bird lying, you will know that my path is there. Turn inland along this path, follow it and continue on and on until you see a place where the path forks. There you will find my sign, a broken Pairi tree twig. I shall place it on the path that is really mine. When you have left there, keep on going inland until, at a place called Kaukiova, you will come to where the path again divides. On the path that is really mine I'll place an oyster shell. That will be the way, so keep on going until you arrive at the entrance to the Mavero Purari River. My place is on the other side of the river. That's all I have to say."

(5c) Soka are Moro la satiriōri satiriōri roroka lei pe soa, Umore arero
 So she Moro - instructed instructed finish made time, Umore her

kiripi maea lei fauka elore voa au terōpe. Tetete areve patei
 left set off descended own to simply went. Went-went her ascend

kavai oti voa are oroi-tolo la otiharo peise vei au kei vifaiepe.
 inland-go place at she bird-feather - path sign for - went inserted.

Aite are patei au kavōpe, kei kei iri voa otiharo lakalaka voa are
 Next she ascended - went-inland, went went inside at path branched at she

Pairi tolo koseva la areve elore kavaita otiharo voa miavōpe. Kei kei
 Pairi leaf twig - her own going-inland pathway on placed. Went went

oti rare Kaukiova otiharo lakalaka voa forerōpe. Foreri hake haro la
 place name Kaukiova path branched at arrived. Arrived oyster shell -

areve kavaita otiharo voa miavi, aite are ata au kavōpe; kei kei
 her going-inland path on placed, then she again - went-inland; went went

Mavero Purari mai voa forerōpe. Foreri are elore itai voa ufa kei,
 Mavero Purari river at arrived. Arrived she own side to crossed went,

areve uvi voa pataiepe. Soka atute are kei forerōpe soa ore leiti
 her house into ascended. So son she went arrived time knowledge had

kasirau, ipi lou kei au arafukōpe eavia. Areve lou ve haiiri
 nothing, because mother went simply hid because. His mother's mind

Moro are sa elore vei laeai vei. Soka Umori elore oti voa forerōpe reha.
 Moro she by own for marry to. So Umori own place at arrived that.

Having thus given Moro instructions, Umori left her and set off to go to her own place. She went down to the beach and continued until she came to where her path went inland. She stuck a feather into the path as a sign to mark the track, and then went inland until she came to the place where the path forked. There she placed a twig of the Pairi tree to mark her own track. Then on and on she went inland until she reached a place, Kaukiova by name, where the path again divided. To indicate her own path she placed there the oyster shell. She then continued on her way until she arrived at the Maverō Purari River. Having crossed over to her own side of the river, she went on until she reached her house and made her way up into it. Her adopted son was unaware that she had returned because she went and hid herself. The mother's idea was to take Moro for herself. Thus Umori arrived back at her own home.

6

(6a) *Soka Moro are areve oa la o moipe ipi are kawai vei haikaeōpe.*
 Well Moro she her father to word said reason she go-inland to wished.

Mei, oa tava o arero mō ōpe, Lareva. Aite oa o aeata
 Spoke, father answer word to-her this said, Good. Next father word another

arero mō moipe, Lareva mōfeare, ereita poi sa' sosoka leiti ao. Ere
 to-her this said, Good this-like, we sago make feast make first. They
foromai poi sa' roroka lei, aite oa ita savōpe. Lea ita ve rare
 all sago made finish made, next father pig killed. That pig's name

Koipavikia; poi ve rare ta meha, Maiko poa.²⁶ Etau foromai lei kekese
Koipavikia; sago's name also this, Maiko poa. Things all done ready

lei, ere sosoka au lōpe. Oa are areve mori vei fere koa
 made, they feast - ate. Father he his daughter for betel-nut pepper

foea totorea roroka lei, oroa voa vuapi, aite are etau aea ta
 packet bundled finish made, bag in put, next he thing another also

pisosipe, lakakare.²⁷ Pisi oia are murufa mai lei areve mori ve
 made, carved-charm. Made father he secret hand did his daughter's

mate ve ora voa lakakare ovi fasōpe.
 grass-skirt's underneath at charm took tied.

Meanwhile Moro had had a talk with her father, and had told him that she wanted to go inland. Her father accepted the idea, and then said, "First we had better set about making sago for a feast." They all turned to and made sago. Then her father killed a pig, the pig's name being Koipavikia, while the sago had the name Maiko sago. When everything had been made ready, they all feasted. Following the feast, her father fastened up a packet of betel nut and pepper and put it into a string bag. Next he made from a small coconut a carved charm, and without his daughter being aware of it, he tied this charm underneath her grass skirt.

(6b) *Soka, oa mō ōpe, Aita! itotea ereita maea leiti roi. Ela*
 Well, father this said, What-about-it! get-up we set off shall. We

sa eukaro lariōvi te itapai roi. Ere miri folo voa terōpe tetetete Oromiri
 by you-two lead go send shall. They beach sand on went until Oromiri
 voa forerōpe, patei kavaita otiharo voa. Oa ita lou ita
 at arrived, ascend going-inland path at. Father also mother also
 paumarehari ita foromai evera sisi fi a' roroka lei, oa ita
 relatives also all nose kissed lament made finish made, father also
 lou ita ere foromai seseravi kerori au isaipe.
 mother also they all turned-back returned simply went.

All being ready, her father said, "Well, what about it? Let's get going. We'll take you two along to give you a send off." Mavu was also to go as company for her elder sister. So they walked along the sand until they arrived at Oro beach, where the path turned inland. There their father, mother and all their relatives took an affectionate farewell of the two girls. When they had kissed them and their lamentations had ended, their parents and all the others turned back to return home.

(6C) Moro auka Mavu ia ereuka auka patei kei kei ereuka Pairi koseva
 Moro pair Mavu with they-two pair ascended went went they-two Pairi twig

la au eavōpe. Eovi auka au kavōpe; kei kei Kaukiova voa hake haro
 - simply saw. Saw pair simply went; went went Kaukiova at oyster shell

la au eavōpe. Eovi auka ata au kavōpe; kei kei Maverō Purari mai
 - simply saw. Saw pair again simply went; went went Maverō Purari river

poe voa foreri au avōpe. Soka ereuka auka itai voa ofae fofoisōpe soa
 edge at arrived - sat-down. So they-two pair side at eyes looked time

mea koa feare. Ereuka auka haiiri horahora leipe, ipi itai voa
 ground high like. They-two pair mind uncertain became, because side to

ufai vei oti kasirau, ma toru eavia. Ereuka fi ōpe.
 cross-over to place none, water deep because. They-two cry made.

Moriapo mō ōpe, A mōvoa avaia, ara mai voa fauka ma seseōvai
 Elder-sister this said, You here sit, I river to descend water test

ao. Moriapo fauka fauka ma sa seseōvōpe soa maea sofa voa.
 first. Elder-sister descended descended water by tested time body waist to.

Eite areve aite mate voa oa sa fasi miarōpe lea
 Actually her behind grass-skirt onto father by fastened gave that

lakakare toarōrisa isapea maea lei, areve laka haiiri
 coconut-charm changed crocodile form became, her legs-between underneath

voa oropi, arero moravi taiovi ufai vei leipe. A-, Moro are
 into entered, her raised carried cross-over was-about-to-do. But Moro she

isapea tore lei fi ōpe, ipi are haveva eavia, areve haiiri voa
 crocodile fear had cry made, because she ignorant because, her mind in

mōfeare seseōvōpe isapea kofa. Eite areve oa ore leipe
 this-like considered crocodile real. Actually her father knowledge had

Umore ve mai voa ufai etau kasirau. Lea vei are lakakare farakeka
 Umore's river over crossing thing none. That for he coconut-charm one

haria la moriapo ve mate iri voa murufakao fasōpe; aeata areve
 only - elder-sister's grass-skirt inside to secretly tied; and-also his
haiiri ta mōfeare seseōvōpe, areve mori toare sa haria ufai roi,
 mind also this-like considered, his daughter elder by alone cross-over will,
Mavu la lei lōvoa serei ata kerori vei.
 Mavu - cause there turn-back return to.

Moro and her sister Mavu went on with their journey. They turned inland and continued until the sign of the Pairi twig came into view. Thus guided, they proceeded on their way inland and arrived at Kaukiova. There they sighted the oyster shell, and so continued on the way inland until they came to the banks of the Mavero Purari River. Here they sat down. The two girls looked across to the other side of the river and saw that the opposite bank was somewhat steep. The two of them were in a quandary because there was no place where they could ford the river on account of the water being deep. They began to cry. Then the elder sister said, "You stay here; I'll go down into the river and test how deep it is."

When she went down to test the depth of the water, it came up to her waist. What actually happened next was that the charm which her father had given her and fastened inside the back of her grass skirt, turned itself into a crocodile. It went beneath her, between her legs, and lifting her up, began to carry her across to the other side. Moro, however, not knowing about the charm, thought it was a real crocodile, and cried out in fear. Her father had been aware that they would have no way to cross Umore's river. Knowing this, he had secretly fastened only one charm, and that to the inside of his elder daughter's grass skirt. His intention was that only she should cross the river, and that Mavu would be compelled to turn back and return home.

(6d) *Soka Moro are areve morōvu la mō moipe, Mavu e, a lōvoa*
 So Moro she her younger-sister to this said, Mavu o, you there
seraia. A levi fosia, isapea ma voa la mea, aro paeai ave.
 turn-back. You do-not cross-over, crocodile water in - is, you kill lest.
Mavu lea o la mapi, fi a' a', fi ita kerori elore voa
 Mavu that word - heard, cry made made, cries with turned home to
isaipe.
 went-coastwards.

Soka ereuka faeōpe reha. Moro are maea ata lei kei kei Umore ve
 Well they-two divided that. Moro she set-off again made went went Umore's
ōru uta voa forerōpe. Foreri are lōvoa iavōpe. Umore are fosi
 garden place at arrived. Arrived she there lay-down. Umore she come-across
forerōpe soa ore leiti kasirau. A-, are ofae soa orakoria rorokea
 arrived time knowledge had none. But she eyes times two rubbed
eavōpe soa are ore mōfeare lei, Fosia karu koti arave
 looked time she knowledge this-like had, Come-across person has-come my
ōru uta voa laisesea. Are itei isei areve ōru uta voa aiseseiape
 garden place at is-sitting. She arose went her garden place at seated
karu la ofae eavōpe reha. Eovi are ore lei Moro koti forerai. Umore
 person - eyes saw that. Saw she knowledge had Moro come arrive. Umore

mora pasoa sa isei, Moro la pasavi, ereuka evera sisipe. Aite Umoni
 feet swift with sent, Moro - embraced, they-two nose kissed. Next Umoni
larietau pisi vei areve elōela ovōpe; areve elōela ve rare meha, Mou
 food make-ready to her clay-pot got; her clay-pot's name this, Mou
*elōela.*²⁸ *Aite are ma hivi roroka lei, are fara mōfeare ferōpe:*
 clay-pot. Then she water drew finish made, she song this-like sang:

Mou elōela lavuri epaia,
 Mou clay-pot quickly boil,

*Elōela sivuri epaia.*²⁹
 Clay-pot squat boil.

Areve fara reha. Larietau lei kekese leipe soa, are Moro la miōri lōpe. Aite
 Her song that. Food done ready made time, she Moro to gave ate. Next
Umoni mai voa fauka masukoipe. Masukei roroka lei, are patei ereuka
 Umoni river to descended bathed. Bathed finish made, she ascended they-two
farehōria Umoni ve uvi voa au kavōpe.
 together Umoni's house to simply went.

Thus it came about. Moro crossed over in the manner just described, but she called out to her younger sister, "Mavu, you turn back from there. Don't come over. There's a crocodile in the water. Don't try to cross lest it should kill you." On hearing those words Mavu burst out crying, and in tears she turned back to go home.

In that manner they became separated. Moro herself set off again and made her way along the inland track until she arrived at Umoni's banana garden. There she lay down. Umoni was unaware of her arrival, but this is how she came to realise it. She rubbed her eyes a couple of times, then took a look, and so became aware that someone had come across the river and was sitting in her banana garden. She got up and went off and then saw that there was indeed a person sitting there. Realising that Moro had arrived, she rushed forward, embraced Moro, and they kissed each other.

Then Umoni set about preparing food. She got her cooking pot, the name of which was 'Mou Cooking Pot'. When she had fetched water she started singing, this being her song:

"Mou cooking pot bestir yourself and boil,
 Cooking pot settle down and seethe."

When the food was cooked, she served it up to Moro to eat. Then Umoni went down to the river and bathed herself. When she had finished her bathe, she climbed up from the river, and the two of them went together to Umoni's house.

(6e) *Soka mea aeōpe soa reha. Meavea are areve lou sa leiāpe lea mai*
 Well dusk became time that. Meavea he his mother by was-doing that way

kaiae aeata are Moro la elore vei haikaeōpe lea etau foromai ore
 wrong and-also she Moro - own for desired that thing entirely knowledge

kasirau. Soka Umoni auka Moro ita ivutu farehōria ea ... mea ōpōpe. Soka
 none. So Umoni pair Moro with sleep together lay ... time began. So

mea ōpōpe soa Umoni itei, areve lea uvi eakoa toepōpe foromai la
 time began time Umoni arose, her that house surround joined entirely -

*karaki*³⁰ *sa suka sasauka kaleipe. Sare patei arori voa leipe soa are*
 sago-mid-rib by stuck closed-in finished. Sun arose above at was time she

elore ōru uta voa soeōpe. A-, Moro are uvi iri voa seraīpe.
own garden place to made-off. But Moro she house inside in stayed-behind.

It was then getting dusk. Meavea for his part hadn't the slightest idea of the wrong that his foster mother was doing, and that she desired Moro for herself. So Umori and Moro slept together until early dawn. At first light Umori got up, and put sago midribs right around the walls of her house, thus completely closing it in. When the sun arose high in the sky, she went off to the garden, leaving Moro behind inside the house.

(6f) Soka Meavea Laululavi voa aisesea, eroa sōpe. Lea vei
Well Meavea Laululavi men's-house in was-seated, hunger had. That for
are itei mea voa faukōpe. Aite are la ta haikaeōpe ipi
he arose ground to descended. Next he coconut also wanted in-order-to
areve maea la toai vei. Are areve lou ve uvi voa patai kasirau,
his body - anoint to. He his mother's house to ascended not-at-all,
a-, are areve marehari seika aea rare Tete³¹ la isōpe la patai vei.
but he his younger-brother small a name Tete to called coconut climb to.
Tete are la patei, la farakeka aea are la tolo voa kasoapi
Tete he coconut climbed, coconut one a it coconut leaf on slipped
fauka, Umori ve uvi kōu la toōpe. Toa Moro itakaeri a' mō isa
descended, Umori's house roof - hit. Hit Moro startled this called
moipe, Aea-a! a ita leisa? Tete are lavelave kirarapi faukōpe. Aite
said, Heavens! you with who? Tete he quickly slid descended. Next
Moro karaki uta voa ofae eovi, are Meavea la ruripe. Ruri are
Moro sago-midrib hole through eyes looked, she Meavea - sighted. Sighted she
mō ōpe, Ahai-e! Umori are mai maealolo. Ara faitora ore loi, arave
this said, Oh-dear! Umori she way bad. I now knowledge have, my
vita kofa meha.³² Umori sa araro areve elore vei hai la kaeaipea.
husband true this. Umori by me her own for desire is having.

Meanwhile Meavea was sitting in his Laululavi clubhouse, and being hungry, he got up and went down to the ground. Then he also wanted some coconuts in order to anoint his body. He didn't go up at all to his foster mother's house, but instead he called to a little brother of his, Tete by name, to climb a coconut palm for him. Up went Tete, but as he was pushing down the coconuts with his foot, one nut slid along a coconut leaf, went down and hit the roof of Umori's house. Startled by the thump, Moro called out, "Heh! who's that?" Tete quickly slid down the coconut palm. Then Moro, looking through a hole between the sago midribs, caught sight of Meavea. Whereupon she exclaimed, "Oh dear! now I know that Umori is an evil woman. She is wanting me for herself, but this is really my husband."

(6g) Soka Meavea ore leiipe areve ua reha. Are areve lou la kitou
So Meavea knowledge had his wife that. He his mother - anger
lei, are elavo voa patei, areve apo ita farisa ita la ovi faukōpe,
had, he club-house into ascended, his bow also arrows also - got descended,
ipi areve haiiri soeai vei haikaeōpe. Soka Moro are Meavea sa soeōpe
because his mind run-away to desired. So Moro she Meavea by ran-away

la ofae eavōpe. Eovi Moro forerai oti vei eli, uvi pisi la fapi
 - eyes saw. Saw Moro get-out place for searched, house flooring - opened
 uta lei, are lōvoa faukōpe. Fauka are Meavea la aitetai soea vovo i
 hole made, she there descended. Descended she Meavea - followed ran - call
 ita terōpe. A-, Meavea are areve i mapai vei haikaeai kasirau. Moro
 with went. But Meavea he her calls listen to desired not-at-all. Moro
 pasoa sa soea vovo te Meavea ve omopa voa sasaukōpe. Moro arero pasavi
 speed with ran - went Meavea's front at blocked. Moro him embraced
 fi ape, a-, Meavea arero mō moipe, Ara aro haikaeai kasirau.
 cry was-making, but Meavea to-her this said, I you am-wanting not-at-all.
 Lō mei, Moro mō ōpe, Ara kasirau; ave lou sa araro haikaea apeva
 That said, Moro this said, I not-at-all; your mother by me desired false
 mai leipea.
 way is-doing.

Meavea thus came to know that this was really his wife. In his anger against his foster mother he went up into his clubhouse, got his bow and arrows, and came down to the ground, his idea being to run away. Moro saw him going off, and searched for a way to get out of the house. She prized up a piece of the flooring, made a hole and got down through it. As she ran after Meavea, she kept calling to him, but he would not listen to her. Moro chased hard after him until, having overtaken him, she blocked his path. She flung her arms around him and wept. But Meavea protested that he did not want her. "I am not to blame," answered Moro. "Your mother desires me; it is she who is responsible for the deceit."

(6h) Aite Meavea areve haiiri safeapei, ereuka fareho soeōpe tetetete
 Next Meavea his mind calmed, they-two together fled until
 Meavea ve fere oti Maverō tera voa forerōpe. Foreri ereuka lōvoa
 Meavea's betel-nut place Maverō ground at arrived. Arrived they-two there
 haiorōpe. Haiori Meavea areve ua la ore leipe. Lōfeare lei areve
 rested. Rested Meavea his wife - knowledge had. That-like did his
 ua ére ovōpe reha.
 wife pregnant became that.

Eventually Meavea's anger abated. Thereupon the two of them made off together and continued until they reached Meavea's betel nut grove at the Maverō stretch of ground. It was here that they had a rest. Having rested, Meavea made love to his wife and she conceived.

7

(7a) Soka Umori are elore voa koti forerōpe soa, are uvi voa pataipe.
 Well Umori she own to came arrived time, she house into ascended.
 Patei ofae eavōpe soa Moro kasirau. Aite are Meavea ve oti voa pataipe,
 Ascended eyes looked time Moro none. Next she Meavea's place into ascended,
 a-, Meavea ta kasirau. Soka are kitou lei, Meavea ve elavo la a ea,
 but Meavea also none. So she anger had, Meavea's club-house - fire burn,
 elavo a sa sōpe. Aite are areve uvi voa ata patei, areve
 club-house fire by burnt-up. Next she her house into again ascended, her

laua ita poti ita la ovi, sosori haiiri la ovōpe. Are hariakao feita shield also club also - got, fight mind - decided. She alone night savori eli eli tetete mea ōpōpe. Aite are kaisōva la itōvi seseva long searched searched until time began. Next she croton - plucked charm toa, areve ua eli vei muiai. Omopa are sare pataita oti voa muiōpe, a-, made, her woman seek to show. First she sun rising place to showed, but are eavai kasirau. Aite are maruru itai voa muiōpe, a-, eavai kasirau. Aite she saw nothing. Next she north side to showed, but saw nothing. Next are sare sukopaita itai voa muiōpe, a-, eavai kasirau. Soka are mauta itai she sun setting side to showed, but saw nothing. So she south-east side voa muiōpe soa, kaisōva tolo koa'koa' ōpe. Umori are area a' mōfeare to showed time, croton leaves quivered Umori she laughed this-like ore leipe, arero Meavea sa lariōvi soeōpe. Soka Umori ereukaro eli vei knowledge had, her Meavea by led fled. So Umori them-two seek to aitetei terōpe. follow went.

In due course Umori returned home and went up into her house. She had a look around, but Moro wasn't there. So then she went up into Meavea's place, but there was no sign of him either. This made her so full of anger that she set fire to Meavea's clubhouse and burnt it down. She next went up again into her own house, got her shield and cudgel, having decided to fight it out. All on her own she searched around the whole night through. Finally at the first morning light she plucked a croton sprig, and after making a spell, she pointed the croton in different directions in order to seek her woman. First she pointed to the sunrise, but with no effect. Then she pointed in the direction of the night breeze, but still with no effect; then in the direction of the setting sun, but again without effect. When, however, she pointed in the south-east direction, the croton leaves started quivering. She gave a laugh, for she knew that Meavea had made off with Moro. Thereupon Umori set off to look for them.

(7b) Meavea ta ore leipe areve lou ereuka vei eli aitetei la Meavea also knowledge had his mother they-two for search follow -

itipea. Are areve ua la mō moipe, Moro e, arero kiva leitia. Umori is-coming. He his wife to this said, Moro o, her care take. Umori

elaka vei la elipea. Ereuka utohoa itei au soeōpe. us-two for - is-seeking. They-two immediately arose simply fled.

Umori are omopa mai voa forerōpe ipi are ore Meavea ua ita lōvoa Umori she first river at arrived because she knew Meavea wife also there

soeaita varo. Umori roro iri voa arafuka avōpe Meavea ua ita la fleeing perhaps. Umori weeds inside at hid sat-down Meavea wife also -

kiva leiti vei. Avi Meavea areve ua ita tete mai voa forerōpe. watch keep to. Sat-down Meavea his wife also went river at arrived.

Meavea are Umori ore leiti kasirau, a-, Umori sa ereukaro ruri ore Meavea he Umori knowledge had nothing, but Umori by them-two saw knowledge

leipe. Meavea are mai itai karu³³ la isōpe ipi oroti vei. Mai itai had. Meavea he river side people to called because canoe for. River side

karu tava o mō isa moipe, Ela milōrosu kasirau, lea vei ela oroti people answer word this called said, We brothers none, that for we canoe

kasirau. Ela marisa haria. Soka mai poe voa faia aea peiape. Lea none. We girls only. Well river bank on bastard-palm a stood. That faia omopa Moro mora sa sukōpe. Suka lea faia are Maverō bastard-palm first Moro foot with kicked. Kicked that bastard-palm it Maverō tera la lalaeōpe. Moro tore lei Meavea la mō ōpe, A sa sukaia. Meavea ground - shook. Moro fear had Meavea to this said, You by kick. Meavea seseva toa, lea faia are mora sa suka haurakao putei hausu ufa charm made, that bastard-palm he foot by kicked straight fell top across mai itai voa iavōpe. river side at lay.

Meavea, for his part, became aware that his foster mother was on the way coming to seek for them. He said to his wife, "Moro, keep a good look-out for her. Umori is searching for us." So they immediately got up and made off with all speed.

Umori was the first to reach the river, for she surmised that Meavea and his wife would probably hasten in that direction. On arriving there she hid herself in the undergrowth and sat there so as to watch for them. In due course Meavea and his wife came to the river. Meavea hadn't the slightest inkling that Umori was keeping a close watch on them. He shouted across the river to the people on the other side to bring a canoe. From the other side of the crossing there came back a shout in reply, "We are only girls here; we have no brothers, so there's no canoe."

On the river bank there was a bastard palm. Moro gave the palm a kick, where-upon the Maverō ground quaked. This scared Moro and she exclaimed to Meavea, "You give it a kick!" Meavea first made a spell, and then kicked the palm with his foot. It fell straight down across the river and lay with the head resting on the other side.

(7c) Soka Umori lea soa ma iri voa fauka, isapea maea leipe.
Well Umori that time water inside in descended, crocodile form became.

Aite Meavea areve ua la mō ōpe, A omopa oreā ufaia. Areve Next Meavea his wife to this said, You first (log on) walk cross-over. His ua arero mō ōpe, Kao, omopa a sa ufaia. Lea ve ipi Umori sa wife to-him this said, No, first you by cross-over. That of because Umori by ma iri voa seseva toa, are Moro ve hai la veveavōpe. water inside in magic made, she Moro's mind - bewitched.

At this moment Umori went down into the water and assumed the form of a crocodile. Then Meavea told his wife to cross over first by walking on the log. "No!" replied his wife, "You make the first crossing." The reason for Moro's hesitation was that Umori, who was in the water, had performed some magic so that Moro had become bewitched.

(7d) Meavea are omopa oreā ufi itai voa pavōpe. Pōvi areve aite Meavea he first walked crossed-over side on stood. Stood his after voa Moro ta au oreōpe. Oreā, Meavea arero mōfeare moipe, at Moro also simply walked (on log). Walked, Meavea to-her this-like said,

Moro e, mora kokori fosia-o. Moro are oreā ufa ufa aru voa leipe Moro o, feet narrowly come-over. Moro she walked went went-over middle at made

soa, lea faia Umori ve seseva sa lei oriri oriri ōpe. Soka Moro
 time, that bastard-palm Umori's magic by made shaking shaking was. So Moro
 maea foa'foa' a', Meavea arero mō moipe, Moro e, mai faia ve fae
 body swayed, Meavea to-her this said, Moro o, hand bastard-palm's centre
 la paeaia. A-, Umori ma voa seseva toa mōfeare moiape, Moro e, mai
 take-hold. But Umori water in magic made this-like was-saying, Moro o, hand
 moha la paeaia.
 fruiting-shoot - take-hold.

Soka Moro moha la paea, faia ve moha ita
 So Moro fruiting-shoot - took-hold, bastard-palm's fruiting-shoot with
 vovokuapi ma voa au oaipe. Oei, Umori arero pasavi, kavokavo
 pulled-off water into simply tumbled. Tumbled, Umori her embraced, basket
 sa topi, ma iri voa faukōpe.
 by put-over-head, water inside on descended.

In response to his wife's words Meavea went ahead, crossed over and stood on the
 other side of the river. Then came Moro's turn to cross over. Meavea called to
 her, "Keep your feet close together as you cross." So Moro began to make the
 crossing, until midway Umori's magic caused the bastard palm to begin shaking.
 Moro was swaying from side to side. Meavea called to her, "Moro, grab hold of
 the centre shoot of the palm!" But Umori by means of her magic was calling from
 the water, "Moro, catch hold of the fruiting shoot!" Whereupon Moro grabbed the
 fruiting shoot of the palm which came loose, and into the water she fell. Umori
 put a basket over Moro's head, and with her arms around her, took her down into
 the depths of the river.

(7e) Meavea areve ua eli vei ma voa farea faukōpe. Are eli
 Meavea his wife seek to water in jumped descended. He searched
 eli, isapea la sukaea, ereve ape la fapi mōfeare moipe, Kake
 searched, crocodiles - met, their mouths - opened this-like said, Friend
 e, a arave ua la paea lari kao ei? Lōfeare o moipe soa voa
 o, you my wife - killed ate not eh? That-like word said time at
 isapea tao la sesea, mō ōpe, Kake e, aura eavai! Ave ua ve sarōva
 crocodiles teeth - showed, this said, Friend o, just look! Your wife's flesh
 eloe arave tao voa eaea ō kasirau? Kake e, ara mai ve tōva³⁴ eavia,
 bit my teeth on is or not-at-all? Friend o, I river's fish because,
 ara ave ua la paea lari kasirau. Soka are eli eli haisora
 I your wife - kill eat not-at-all. So he searched searched wearied
 lei, mai poe voa patei, fi ōpe reha. Fi a' kerea mora suka
 became, river bank up climbed, cry made that. Cry made mourning-dance performed
 suka, areve tu-maea ivoka-maea, toae-maea maiōva-maea ivi peka
 performed, his mourning-body - grieving-body sorrowing-body ivi mud
 kaivi peka, Maverō peka Purari peka turi, kerea suka,³⁵ fara
 kaivi mud, Maverō mud Purari mud daubed, mourning-dance performed, dirge
 mō ferōpe:
 this sang:

Meavea mora kerea, kerea eloe suave lavai ia;
Meavea mourning-dance, dance own grief-sign puts-on;

Kerea eloe suai raepa avira;
Mourning-dance own grieving is-being man;

Kerea eloe suai maroai raepa avira,
Mourning-dance own grieving swaying is-being man,

Kerea mai suai maroai raepa avira.³⁶
Mourning-dance way grieving swaying is-being man.

Meavea dived into the water to seek his wife. He searched high and low. He opened the mouths of the crocodiles he encountered, asking each one, "Friend, you haven't killed and eaten my wife, have you?" In response to these words, each crocodile showed his teeth and said, "My friend, just have a look for yourself. Are there bits of your wife's flesh on my teeth, or aren't there any? I'd never kill and eat your wife because I'm a freshwater crocodile."

His search being of no avail, Meavea climbed up from the river lamenting. As he uttered cries of sorrow, he began to perform the dance for the dead. He groaned in his grief and daubed his body with Maverio mud and Purari mire, his sign of mourning. Still performing the dance for the dead, he chanted this dirge:

"Here is Meavea performing his dance,
Performing the dance for the dead;
Here is the mourner swaying his body,
Daubed to dance for the dead."

8

(8a) *Soka areve ua lōfeare veverapōpe. Meavea are lōvoa meiape. Meme aite*
So his wife that-like was-lost. Meavea he there was. Was later

vōa are morōve kokōva³⁷ sari vei sarapi ovōpe, ipi areve tu-maea
on he rattan-cane band weave to cut got, in-order-to his grief-body
ivoka-maea, kōvōrehau kokōva, areve mai kokōva aeata mora kokōva sari
mourning-body, neck band, his arm band and-also leg band weave
vei. Meavea are morōve sarapaipe lea soa kofa vōa lai au ōpe.
to. Meavea he rattan-cane was-cutting that time true at rain simply fell.

Soka are kerori te Hiovea³⁸ ve uvi vōa forerōpe. Foreri Hiovea are haihava
So he turned went Hiovea's house at arrived. Arrived Hiovea he surprised

lei, arero lalasi mō leipe, Meavea e, a leavoā meita? Meavea tava
was, to-him question this put, Meavea o, you where have-been? Meavea answer
o mō ōpe, Ara morōve sarapai vei meita. Hiovea arero mō ōpe,
word this said, I rattan-cane cut to have-been. Hiovea to-him this said,

Lareva, a eapo arave uvi vōa pataia. Soka Meavea are areve uvi vōa
Good, you please my house into ascend. So Meavea he his house into

patei oropōpe reha. Soka ereuka moraitai³⁹ paeōpe reha.
ascended entered that. So they-two friends became that.

Such was the manner in which Meavea lost his wife. After remaining at the place for a while, he set off to get rattan cane to weave his mourning outfit. This meant a belt of cane for his body, a woven cane band around his neck, and bands for his arms and legs. As he was cutting the rattan cane material, heavy rain

began to fall. So he turned back and went to Hiovea, the Grey Parrot's house. Hiovea was taken by surprise by his coming. "Meavea, where have you been?" asked Hiovea. "I've been out to get rattan cane," was Meavea's reply. "You had better come up, if I may say so, into my house," said Hiovea. Thereupon Meavea climbed up and entered his house. The two of them there and then pledged friendship together.

(8b) Aite Meavea areve moraitai la mō ōpe, Kake e, a arave kokōva sarita
 Next Meavea his friend to this said, Chum o, you my bands weave
 leafeare? Soka areve kake Hiovea areve kokōva sa' sa' foromai roroka
 how-about? So his chum Hiovea his cane-bands wove wove all finish
 leipe. Lei Meavea areve tu-maea ivoka-maea, toae-maea vitōva-maea
 made. Made Meavea his grief-body mourning-body, daubed-body bereaved-body
 leipe; aro sa turi,⁴⁰ mai kokōva, mora kokōva, ére kokōva ita la orea
 made; charcoal by smeared, arm bands, leg bands, belly belt also - put-on
 orea roroka lei, ita-luka⁴¹ kōvōre voa soropi, itari
 put-on finish made, small-string-bag neck from suspended, wide-bark-belt
 suka roroka lei, are Kaipi ve papa uri mōfeare ferōpe:
 fastened finish made, he Kaipi's ancestral language this-like sang:

Meavea morōve tu leiti vei itari⁴² eroe
 Meavea rattan-cane grief-signs have to bark-belt own

Eroe totorai lavai lavea;
 Own fasten-on takes now-is;

Meavea erava tua morōve tua leiti vei
 Meavea mourning-sign grief-sign rattan-cane grief-sign make to

Lapera⁴³ aro maea roroai raepa avira lavea.
 Lapera-tree charcoal body rub is-being man here-is.

Later Meavea said to this friend of his, "Chum, how about weaving my mourning outfit?" Whereupon his friend Hiovea set about weaving Meavea's bands of cane for his mourning. When everything was complete, Meavea put on all the signs to show he was a widower. He smeared his body with charcoal, put the woven bands of cane on his arms and legs and around his neck, and fastened around his waist the woven cane belt, he hung the small string bag from his neck, and put on the wide bark belt. Then in the old Kaipi language he sang this song:

"Meavea dons the woven cane bands,
 The woven cane bands of mourning,
 Meavea fastens the rattan cane bands;
 With charcoal made from Lapera wood
 He rubs and blackens his body."

(8c) Are areve fara lōfeare feri kaleipe reha, ipi areve morōve
 He his song that-like sang ended that, because his rattan-cane
 kokōva sa' sa' roroka leipe eavia. Lea soa ereuka auka moraitai ita
 bands wove wove finished made because. That time they-two pair friend with
 Hiovea ve elavo rare Leilavi Kaseralavi⁴⁴ voa pavōpe. Hiovea marisa
 Hiovea's club-house name Leilavi Kaseralavi in lived. Hiovea daughters
 orakoria ia; ereukave rare meha, Meoho auka Tui ia. Soka Hiovea are
 two with; their-two names this, Meoho pair Tui with. So Hiovea he

Meavea la mō moipe, Kake e, ara marisa orakoria ia. A aea la ua vei
 Meavea to this said, Chum o, I daughters two with. You one - wife for
 laeaita leafeare? A-, Meavea tava o mō ōpe, Kake e, ara haikaeai
 marry how-about-it? But Meavea answer word this said, Chum o, I am-desiring
 kao.⁴⁵
 not.

Such was the song he sang because his woven cane bands for mourning were ready.
 At that time the two of them, Meavea and his friend Hiovea, were living together
 in Hiovea's club house, the name of which was Leilavi Kaseralavi. Hiovea had
 two daughters, their names being Meoho and Tui. Hiovea remarking on this to
 Meavea, suggested to him that he should marry one of them. Meavea, however,
 replied that he did not wish to do so.

(8d) Aite vao Meavea areve moraitai ve elavo vei fara ata mō ferōpe:
 Later on Meavea his friend's club-house for song again this sang:

Meavea elavo Hioveha kake ve fasea,
 Meavea club-house Hiovea friend for sings,
 Hiovea kake marea terai vei erave laua vila.⁴⁶
 Hiovea friend house go to club-house story man.

Later on Meavea sang another song, this one being about Hiovea's club house:
 "Friend Hiovea's club house
 Is the theme of Meavea's song;
 Friend Hiovea's men's house,
 Through which his name is known."

(8e) Are lea fara feri roroka leipe soa ve aite vao, areve moraitai Hiovea
 He that song sang finish made time's after at, his friend Hiovea
 arero ata mō moipe, Kake e, ara aro ata mō la moi, a arave
 to-him again this said, Chum o, I to-you again this am saying, you my
 marisa oraka la a laeaita leafeare? Meavea tava o mō ōpe,
 daughters two - you marry how-about-it? Meavea answer word this said,
 Kake e, ara ave marisa oraka laeai vei haikaeai kasirau, ipi elaka
 Chum o, I your daughters two marry to desire not-at-all, because we-two
 kake lea vei ara maeamariti leipea. Soka lareva, are kaka eaea. Elaka
 friends that for I shame am-having. So good, it let be. We-two
 elavo vao hariakao au pavaia. Soka lea soa vao Meavea fara aea
 club-house in on-our-own simply live. So that time at Meavea song another
 mō ferōpe:
 this sang:

Meavea Hiovea kake ve Leilavi elavo
 Meavea Hiovea friend's Leilavi club-house
 Eroe lavia lavai la.⁴⁷
 Beautiful here-is is seated.

Areve fara lōfeare feri roroka leipe soa vao, are areve moraitai Hiovea ve
 His song that-like sang finish made time at, he his friend Hiovea's

elavo voa areve ua vei vita toae lei peiape.
club-house in his wife for husband mourning made lived.

Meavea ve fari mōvoa kiripi ata Umori ve fari la ovai roi.
Meavea's story here leave again Umori's story - get will.

After he had sung that song, Hiovea again raised with him the subject of marriage. "Friend," said he to Meavea, "I put the question again to you. How about you marrying both my daughters?" But Meavea replied saying, "I haven't the slightest desire to marry your two daughters. It is because we are so closely linked as friends that such a marriage would make me ashamed. Please just let the matter drop. The two of us can continue living by ourselves in the club house." Thereupon Meavea sang yet another song in these words:

"This is Meavea seated in the beautiful Leilavi club house
That belongs to friend Hiovea."

Having finished singing this song, he continued living in his friend Hiovea's club house, while he observed the period of mourning for his lost wife.

Here we leave the account of Meavea's doings in order to return to Umori's story.

9

(9a) Soka Moro mai voa oaiape soa Umori arero kavokavo⁴⁸ sa
Well Moro river into was-falling time Umori her basket with

topi, ereuka soa farakeka mai voa lōri isaipe.
put-over-head, they-two time one river in that-like went-downstream.

Umori are isapea maea lei, Moro la ovi ereuka lōri isaipe.
Umori she crocodile form had, Moro - got they-two that-like went-downstream.

Ereuka isaipe soa tupe ve ekaka rare Mava aea Tavoau⁴⁹ ereukaro
They-two went time upper-reaches of fish name Mava and Tavoau them-two

toarōpe. Isei isei ereukaro lariōvi tetete Mavero Purari kaleipe soa, ereuka
helped. Went went them-two led until Mavero Purari ended place, they-two

kerori Moro ve mate fufusi la tao sa toa fareōvi au
turned Moro's grass-skirt fringe - teeth with snatched removed simply

seraipe.
turned-back.

As Moro was falling into the water, Moro popped a basket over her head, grabbed hold of her, and the two of them were carried away together downstream. Umori was still in the form of a crocodile, and as she had hold of Moro, the two of them were going downstream in that manner. As they were being swept along, two fish, Mava and Tavoau which belong to the upper reaches of the river, gave them help. On and on they went, the two fish leading them as far as the end of the Mavero Purari stretch of river. There the two fish turned back, but before doing so they bit off a piece of Moro's grass skirt.

(9b) Aite ekaka haria oraka sa foreri ereukaro au toarōpe. Ekaka
Next fish different two by appeared them-two simply helped. Fish

rare Avare aea Piru ereukaro toarōpe mai oti ve rare Laukiova voa. Soka
name Avare and Piru them-two helped river place's name Laukiova along. So

ereukaro toari isei isei, Laukiova kaleipe soa, ereuka kerori Moro ve
them-two helped went went, Laukiova ended place, they-two turned Moro's



mate fufusi la tao sa toa fareōvi au seraibe.
grass-skirt fringe - teeth by snatched removed simply turned-back.

Then another pair of fish, an Archer Fish and a Butterfly fish, appeared and helped them along the part of the river called Laukiova. The two fish continued their help as far as the end of the Laukiova stretch of river where, after having bitten off another piece of Moro's grass skirt, they turned back.

(9c) Aite ekaka haria oraka ata forerōpe, ereukave rare Koeta auka
Next fish different two again appeared, their-two names Koeta pair

Mativu ia. Ereukave mai ve rare Lovare Miai. Lea ekaka oraka ereukaro
Mativu with. Their-two river's name Lovare Miai. Those fish two them-two
toari isei isei ereukave mai ve soa kaleipe. Ereuka Moro ve mate
helped went went their-two river's place ended. They-two Moro's grass-skirt
fufusi la tao sa toa fareōvi, ereuka au seraibe.
fringe - teeth with snatched removed, they-two simply turned-back.

Yet another pair of fish, Koeta and Mativu appeared to give them help. This was along the stretch of river known as Lovare Miai. These two fish continued with their help as far as the end of their part of the river. Then having bitten off another bit of Moro's grass skirt, they returned upstream.

(9d) Aite ekaka haria oraka ata foreri, ereukaro au toarōpe. Lea
Next fish different two again appeared, them-two simply helped. Those

ekaka oraka ve rare Uvita aea Marita. Ereuka ereuka ita isei isei,
fish two's name Uvita and Marita. They-two they-two with went went,
ereukave mai ve soa Muko Sori kaleipe oti voa ereuka Moro ve mate
their-two river's place Muko Sori ended place at they-two Moro's grass-skirt
fufusi la tao sa aruovi saserovi ereuka au seraibe.
fringe - teeth with pulled pulled-off (a little) they-two simply turned-back.

Following this, another two fish turned up to help them, their names being Uvita and Marita. The river here belonging to these fish was called Muko Sori. The fish helped them along as far as the end of their stretch of the river. They also gave a tug with their teeth at Moro's grass skirt, and with a tuft of it they went back upstream.

(93) Aite ekaka haria oraka ata forerōpe, ereukave rare Morea ita Pai
Next fish different two again appeared, their-two names Morea with Pai

ita reha. Ereukave mai ve soa ve rare Ela-mai Haura-mai. Ereuka
with that. Their-two river's place's name Ela-river Haura-river. They-two
ereukaro maea maita toari isei isei mai ve soa kaleipe soa, lōvoa ereuka
them-two gave-a-hand helped went went river's place ended time, there they-two
Moro ve mate fufusi la tao sa putovi sarapi ereuka au seraibe.
Moro's grass-skirt fringe - teeth with bit cut-off they-two simply turned-back.

Next another two fish appeared whose names were Morea and Pai, that part of the river having the name Ela-Haura River. These two fish also gave them help, and accompanied them until they reached the end of their section of the river. Before turning back upstream, these fish also bit off with their teeth a piece of Moro's grass skirt.

(9f) Aite ekaka haria oraka ata forerōpe, ereukave rare Eruku aea Pisali.
Next fish different two again appeared, their-two names Eruku and Pisali.

Ereuka ereukaro tatahu lei isei isei, ereukave mai ve soa, Ive ve
They-two them-two companions were went went, their-two river's place, Ive's

kaleipe soa, ereuka Moro ve mate fufusi la tao sa putovi paisesea
ended place, they-two Moro's grass-skirt fringe - teeth with bit tore-off

ovi au seraibe.
got simply turned-back.

Then another two fish appeared, their names being Eruku and Pisali. They also accompanied them, helping them along that part of the river, the Ive, that belonged to these fish. When they reached the end of the Ive, they too took a bite and tore off a piece of Moro's grass skirt, and making off with this, the two fish turned back.

(9g) Soka aite voa makaikara ve ori ve rare Isou-Mao forerōpe ereuka pisiri
Well next at sea of bird's name Isou-Mao appeared they-two open

voa isaibe soa. Lea soa voa Moro ére sora kofa leiye. Soka lea
into went time. That time at Moro pregnant advanced true was. Well that

ori ereukaro laroivōpe tetete areve makaikara soa kaleipe oti voa, are
bird them-two led until its sea section ended place at, at

Moro ve mate fufusi la tao sa putovi ovi au seraibe.
Moro's grass-skirt fringe - teeth with bit took simply turned-back.

Soka lea soa etau maea haria aea sa forerōpe, lea etau eite
Well that time thing form different a by appeared, that thing actually

meae ve ipi, aea lea meae ve rare Alaua-meae Opo-meae. Soka
banana's root-stock, and that banana's name Alaua-banana Opo-banana. So

ereukaro lea meae-ipi sa toarōpe.
them-two that banana-root-stock by helped.

After that there came a sea bird, Isou-Mao by name, and provided help for them. They were now out in the open sea. Furthermore Moro was far advanced in pregnancy, for during the time she was with Meavea she had conceived. The bird led Moro and Umore through the sea until they reached the end of its stretch of water. It thereupon pecked off a tuft of Moro's grass skirt and turned back with it.

At that point help came from quite a different quarter. This was the root-stock of a banana called Alaua-Opo banana. It served to hold them up in the water.

(9h) Aite ekaka orakoria rare Pasuka aea Arōva ereuka ta foreri lea
Next fish two names Pasuka and Arōva they-two also appeared that

meae-ipi la toarōpe. Soka Moro mi ari soa haekao kofa leiye.
banana-root-stock - helped. Well Moro birth giving time near true was.

Are Umore ita laua sukōvi mō ōpe, Umore e, mea miri leive? Umore tava
She Umore with talk made this said, Umore o, this beach whose? Umore answer

o arero mō ōpe, Mea Evara ve miri. Moro mō ōpe, Elaka mōvoa
word to-her this said, This Evara's beach. Moro this said, We-two here

kei miri voa patai vei, ara ére horou hehea loi.
go-ashore beach on ascend to, I belly intestines pain have.

Then a couple of fish, Pasuka and Arova, also appeared. They added their help to the support being given by the banana root-stock. Moro was now feeling birth-pangs, her time being very near. So she began talking with Umori and asked, "Umori, whose beach is this?" "It belongs to Evara," replied Umori. "Let's go inshore," said Moro, "and make a landing here for I'm having birth-pangs."

(9i) Lea ekaka orakoria ereuka areve itai itai voa arero tatavi ovi lei
Those fish two they-two her side side at her supported took did

vovo kei kei miri voa pavōpe. Soka Moro lea soa voa maea paseare leipe,
- went went beach on stood. Well Moro that time at body naked was,

ipi areve mate foromai ekaka sa toa sairea sairea kaleipe
because her grass-skirt all fish by snatched trimmed trimmed finished

eavia. Soka ereuka patei miri voa ita mora, pisoru
because. So they-two ascended beach on pig's footprints, wallaby's

mora, uiva mora, hakeake mora, isapea mora,
footprints, cassowary's footprints, turtle's footprints, crocodile's footprints,

karu mora, ave mora, ori mora lei vovo kei kei
people's footprints, dog's footprints, bird's footprints made - went went

roro iri voa ereuka alaea iavōpe. Soka Moro are mi a' areve mere
weeds inside at they-two entered lay-down. Well Moro she birth gave her baby

atute la epōpe. Aite are areve rare Levao⁵⁰ rare aravōpe. Eite lea soa
son - bore. Next she his name Levao name called. Actually that time

faita soa voa. Soka ereuka ivutu iavōpe.
night time at. Well they-two sleep lay-down.

With those two fish supporting her, one on each side, Moro was taken inshore until eventually she was standing on the beach. By that time Moro was stark naked, because the various fish had kept on biting bits out of her grass skirt until there was nothing left of it. The two of them, Moro and Umori, made their way up the beach leaving behind them a trail of mixed footprints, the footprints of pigs, wallabies, cassowaries, turtles, crocodiles, as well as human footprints and those of dogs and birds. The trail led right up the beach and on into the scrub.

There the two of them lay down. There Moro was delivered and gave birth to a son. She gave him the name Levao. Actually by this time it was night, and they all lay down to sleep.

10

(10a) Lea feita voa miri ve papuvita Evara,⁵¹ areve rare aeata Mirou, ivahia
That night during beach's owner Evara, his name also Mirou, dream

itoti, tola sa areve miri voa pavōpe la ofae eavōpe. Soka Evara feita soa
had, tree-log by his beach on rested - eyes saw. So Evara night time

itei, areve ivahia la haiiri sa seseōvōpe. Seseōvi mea viriviri soa
arose, his dream - mind by considered. Considered early dawn time

kofa voa are miri voa isei forerōpe. Aite are te tetete are isapea ita
true at he beach onto went arrived. Next he went until he crocodile also

laheha ita aeata lea mora hariaharia la tei ofae eova vovo
tortoise also and those footprints different - followed eyes looking -

patei kavōpe. Eite Moro are mere la epi aiseseiape. Evara haihava
ascended went. Actually Moro she baby - born was-sitting. Evara astonishment

foromai leipe reha.
all had that.

That night the owner of the beach, Evara, who was also known as Mirou, had a dream. In his dream he saw a tree log that floated ashore and came to rest on his beach. He woke up during the night and got to thinking about this dream of his. As a result, as soon as it began to get light, he went out right onto the beach. Then he went along the beach until eventually he caught sight of the tracks of crocodile and tortoise, as well as all those other kinds of tracks. Keeping his eye on them, he followed these tracks up in from the beach and into the scrub. There to his great astonishment was Moro sitting with the baby who had been born to her.

(10b) Soka Umori arero mō ōpe, Lareva kofa! A utohoa kotia; ara aro
Well Umori to-him this said, Good true! You immediately come; I you

haikaeaipea. A araro laeaita leafeare? A-, Evara tava o mō ōpe,
am-desiring. You me marry how-about-it? But Evara answer word this said,

Ara aro haikaeai kasirau.⁵² Ara mea ua la haikaeaipea. Umori mō
I you am-desiring not-at-all. I this woman - am-desiring. Umori this

ōpe, Kao, are ua maealolo; areve maea voa ovo lelōlela ia. Evara o
said, No, she woman bad; her body on blood covered with. Evara word

ata mō ōpe, Ara aro haikaeai kasirau kofa. Soka Evara Moro la
again this said, I you am-desiring not-at-all true. So Evara Moro -

laeōpe reha. Roroka lei, Moro arero mō moipe, A karikara voa te ave
married that. Finish made, Moro to-him this spoke, You village to go your

ua ve mate aea la ara vei ovi iti araro miaraia.
wife's grass-skirt a - I for get come to-me give.

"How good this is!" said Umori to him. "Come quickly! I'm wanting you! How about you making me your wife?" But Evara made this reply, "I don't want you in the least. This other woman is the one that I'm wanting." "No, no!" protested Umori, "She's no good for you; her body is smeared with blood." "I haven't the slightest desire for you," retorted Evara. Thereupon he took Moro, lay with her and so made her his wife. That done, Moro said to him, "Go to your wife's village and fetch me a grass-skirt."

(10c) Soka Evara are karikara voa te areve ua rare Tiapai ve mate aea
So Evara he village to went his wife name Tiapai's grass-skirt a

la Moro vei ovi iti miarōpe. Miōri Moro mate aravi, areve mere ovi,
- Moro for got came gave. Gave Moro grass-skirt tied-on, her baby got,

ere itotea farehoria te te Evara ve uvi voa pataipe. Aite Evara are
they arose together went went Evara's house into ascended. Next Evara he

areve ua toare la omoipe ipi lariatou leiti vei. Soka Tiapai are
his wife senior to spoke because food make to. So Tiapai she

lariatou tororuka roroka lei, are hivi vita la miarōpe. Miōri vita
food boiled finish made, she dished-up husband to gave. Gave husband

lea lariatau ovi Moro la miarōpe, ereuka Umori ita lari vei.
that food took Moro to gave, they-two Umori with eat to.

So off went Evara to the village to get a grass skirt from his wife Tiapai. He brought the grass skirt along and gave it to Moro, who fastened it around her. Then she took up her baby, and they all set off and in due course arrived at Evara's house. On arriving Evara told Tiapai, his chief wife, for he had several wives, to prepare some food. Thereupon Tiapai cooked some food and served it up to her husband, who took the food and handed it to Moro for her and Umori to eat.

(10d) Soka Evara Moro ve pasusu soa voa are Moro la haikakare ari,
Well Evara Moro's postnatal time during he Moro - desire was-having,

Moro ita iavaiape. A-, are areve ua toare Tiapai ita iavai kao. Lea
Moro with used-to-lie. But he his wife senior Tiapai with lay not. That
vei Tiapai lea mai la eovi eovi kitou lei hilisi leipe. Soka Moro lōvoa
for Tiapai that way - saw saw angry became jealous was. So Moro there

peiape aea Umori ta reha. Pepe Moro ve lea atute Levao asi siare pirore
lived and Umori also that. Lived Moro's that son Levao grew boy big
maea feare leipe soa voa, are lou la apo turai vei fi o ita moiipe.
rather like became time at, he mother - bow make to cry word with said.

Soka lou areve selo apo turi, karai ita turi,
So mother his sago-leaf-midrib bow made, sago-leaflet-midribs also made,
arero miōri mō ōpe, A Kōpi aea Karosia aea Eruku aea Pisali⁵³
to-him gave this said, You Kopi and Karosia (amphibia) and Eruku and Pisali

ita erero levi saia, ipi ere ave paumarehari. Aeata meha,
(fish) also them do-not shoot, because they your relatives. And-also this,
a Horoho aea Lahi aea Kokoea aea Isapeketa ta levi saia, ipi
you Horoho and Lahi and Kokoea and Isapeketa (crabs) also do-not shoot, because
ere ta ave uarosus.
they also your (clan) sisters.

A-, Levao, are siare seika eavia, lou sa arero moiape lea o
But Levao, he boy small because, mother by to-him used-to-say those words
foromai ve eite are ore kofa leiti kasirau. Lea vei are mai voa
all of meaning he knowledge true had not-at-all. That for he river to
faukaiape soasoa voa, lou sa arero o erere ape lea
used-to-go-down times at, mother by him word forbidding used-to-say those
paumarehari aeata uarosus ita la are karai sa au
relatives and-also sisters also - he sago-leaflet-midribs with simply

saiape. Soka lou lea la ofae eavaiape soa voa, are arero au
used-to-shoot. So mother that - eyes used-to-see times at, she him -

serovaiape. Serovi mō ape, A karu maealolo kofa. A soa
used-to-scold. Scold this would-say, You person bad true. You time

foromai arave o mapai sore. A ave paumarehari ita uarosus ita la
all my word listen never. You your relatives with sisters with -

hasiava vovea.
hurt always.

Evara's desire for Moro was such that, instead of sleeping with this chief wife Tiapai, he began sleeping with Moro, even during her period of seclusion after childbirth. Seeing him behave in that way made Tiapai Morikera furious, and she became jealous of Moro. Thus Moro came to live there, and Umore also.

As time passed, Moro's son Levao grew, until, when he was a young boy, he began to worry his mother to make a toy bow for him. So his mother trimmed a sago leaf midrib and sago leaflets and made a bow and arrows for him. When she gave them to him she said, "You're not to shoot Kopi nor Karosia amphibia, nor Eruku nor Pisali fish, because they are your clan brothers; neither are you to shoot these crabs, Horoho, Lahi, Kokoea and Isapeketa, because they are your clan sisters."

Levao, however, being a small boy, did not understand the full implications of what his mother kept telling him. When therefore he used to go down to the river, in spite of his mother's prohibition, he kept shooting with his bow and arrows at those clan brothers and sisters. Whenever his mother saw him doing this, she used to scold him and say, "You're a very naughty boy. You will never listen to what I say. All the time you're injuring your clan brothers and sisters."

11

(11a) *Soka Levao asi asi siare sora lei pe soa, areve lou Moro areve*
 Well Levao grew grew boy mature became time, his mother Moro his
oa ve fari arero au satiriarōpe. Satiriōri Levao mō ōpe, Arave oa
 father's story him simply taught. Taught Levao this said, My father
leavo a pea vovea? Soka Moro mō ōpe, Ave oa Maverō Purari ve mai
 where lives always? So Moro this said, Your father Maverō Purari's river
tupe voa pea vovea. Lou mō o ta arero moipe, Lareva, sare aea
 source at lives always. Mother this word also to-him spoke, Good, day a
voa a kei ave oa lariōvi kotia. Levao lalasi lei mō ōpe,
 on you go-inland your father lead come. Levao question made this said,
Arave oa ve ovi meita etau larelekōru? A ore ei? Soka lou mō ōpe,
 My father's got being things name-what? You know eh? So mother this said,
A, ara ave oa ve ovi meita etau ore. Levao mōfeare moipe, Areve
 Yes, I your father's got being things know. Levao this-like spoke, His
etau larelekōru? Soka lou mō ōpe, Areve etau meha, apo, farisa,
 things name-what? So mother this said, His things these, bow, arrows,
poti, poi, la, fere, koa, lauka, faia,
 wooden-club, sago, coconuts, betel-nuts, pepper, breadfruit, bastard-palm,
muri-peka, isa-maea, tera-pulo.
 mud, swamps, higher-land-in-swamps.

The years went by and Levao grew up into a big boy. His mother recounted to him the story about his father. On learning this he said to his mother, "Whereabouts does my father live?" "Your father," replied Moro, "lives at the headwaters of the Maverō Purari River. It would be a good idea," added his mother, "for you to go inland one of these days, and bring your father down to the coast."

Then Levao enquired, "What possessions does my father have? Do you know what they are?" "Yes," was her answer, "I know what they are." "Well, what are they?" persisted Levao. "He possesses these things," replied his mother, "the bow, arrows, the wooden club, sago, coconuts, betel nuts, pepper, breadfruit,

bastard palms, stretches of mud and swamps, together with the higher land in the swamps."

(11b) *Soka Levao areve lou sa arero satiriarōpe o la mapi, haiiri sa*
Well Levao his mother by him instructed word - heard, mind with
seseōvi seseōvi mō ōpe, Ara apo turai roi. Aite Levao apo ita farisa
tested tested this said, I bow make shall. Next Levao bow also arrows
ita la au turōpe. Turi turi roroka leipe soa voa, are oroti la au
also - simply made. Made made finish made time at, he canoe - simply
*foipe. Fei roroka lei, are oroti la toōpe reha.*⁵⁴ *Toa toa roroka*
felled. Felled finish made, he canoe - hewed that. Hewed hewed finish
leipe soa, are oroti a itorea roroka lei, areve oroti la au fasōpe.
made time, he canoe fire charred finish made, his canoe - simply fastened.
Fasi fasi oroti roroka leipe reha. Aite are taisa la au turōpe.
Fastened fastened canoe finish made that. Next he paddles - simply shaped.
Taisa turi turi roroka lei, are oroti la rare aravōpe soa, are areve
Paddles shaped shaped finish made, he canoe - name called time, he his
mauti-oa ve oroti rare la ovi aravōpe, itai ve rare Meauripota, itai ve
foster-father's canoe name - took called, side's name Meauripota, side of
*rare Kipiripota.*⁵⁵ *Eite areve oa kofa Meavea ve oroti ve rare ta*
name Kipiripota. Actually his father true Meavea's canoe's name also
haria; rare meha, Mivi oroti Tapipi oroti.
different; name this, Mivi canoe Tapipi canoe.

On receiving this information from his mother, Levao gave the matter much thought. He said to himself that he would make a bow. He thereupon set about making a bow and arrows. When he had finished them, he cut down a couple of trees for a canoe. He shaped and hollowed out the logs, and after charring them, he fastened them together and so completed the canoe. Making some paddles was the next job, and when that work was done, he gave a name to his canoe. He used his stepfather's canoe name, in that he called one side of it Meauripota, and the other side of it Kipiripota. As a matter of fact, his real father, Meavea, had a different name for a canoe. This would have been Mivi-canoe Tapipi-canoe.

(11c) *Soka ipi are lea oti voa atute merava lei meiape eavia, karu*
Well because he that place in son bastard was being because, person
aea arero toarai kasirau. Soka are tola ove karu kaekae pisi, karoro
a him helped not-at-all. So he wood image people little made, pattern
sa' ovi avae itai itai voa vifaie areve pisōō karu leiti vei. Ere
carved got gunwale side side at put-in his steering men be to. They
*auka Oaeafeo auka Kokafeo ia.*⁵⁶ *Soka ereuka sa haria kasirau, a-,*
pair Oaeafeo pair Kokafeo with. Well they-two by only not-at-all, but
ereukaro toaraita karu hea ta ia taisa leiai vei. Soka Levao are
them-two helping persons some also with paddles paddle to. So Levao he
areve oroti pisōō karu ita la ofae eovi hailareva lei, erero maeati vei fara
his canoe steersmen with - eyes saw happy became, them praise to song

mō ferōpe:
this sang:

Oa Levao va lavaia vila ve tao avia,
Sire Levao - lavaia man's axe took,

Oaeafefo vila pavia turia ve;
Oaeafefo man dwell shape to;

Oa Sarufa karoa vila ve tao avia,
Sire Bastard karoa man's axe took,

Kokafefo kaea pavia turia ve.⁵⁷
Kokafefo - dwell shape to.

Not a single person gave him any help, because in that place he was regarded as being a bastard. So he made out of wood some little images of people, decorated them, and stuck them along the two sides of the canoe to be his crew. Two of the figures, whom he named Oaeafefo and Kokafefo, sat at the stern as his steersmen. There was no difference between them and the other figures; all were his helpers to paddle him along. When Levao took a look at his canoe and his crew, he was filled with delight and to praise them he sang this song:

"This is Sire Levao who took the craftsman's axe,
To fashion Oaeafefo into manly form;
Sire Bastard who took the skilled man's axe,
To trim Kokafefo into human shape."

(11d) *Areve fara feri roroka lei, are areve oroti ma voa paraeai vei*
His song sung finish made, he his canoe water into launch to

paitaravi faukōpe. Are oroti voa forea, areve pisōō karu Oaeafefo
pulled descended. He canoe on boarded, his steering men Oaeafefo

Kokafefo taise leia Karuka Mai voa au kavōpe. Kei ata kerori kotipe
Kokafefo paddles plied Karuka River up just went. Went again turned came

soa, are mai pisiri voa meiape lea soa voa, karikara karu arero
time, he open sea on was-moving that time at, village people him

ruri, ere miri fafuka sariva karu o a' isei foreri, Levao
caught-sight, they beach descended journey people word said went appeared, Levao

la eavōpe soa voa ere mō ōpe, Mea Levao, lea atute merava merava
- saw time at they this said, This Levao, that son worthless worthless

eiteapo vita ve oroti. Are koti haekao leipe lea soa voa, ere arero
exceeding man's canoe. He came near became that time at, they to-him

kisari mō serovōpe, Ave hopa haiiri ela a ita sariva leiti vei ei?
abuse this berated, Your may-we-say mind we you with journey make to eh?

Ela haikaeai kakaeite kofa. A leive atute merava?⁵⁸
We desire not-at-all true. You whose son bastard?

Soka Levao karikara karu ve o maealolo mapi, are maeamariti ita koti
Well Levao village people's words bad heard, he shame with came

koti miri voa pōvi, areve oroti la aruovi arori voa patei miavi, are elore
came beach on stood, his canoe - pulled above on ascended placed, he home

voa kei kei uvi voa patei, areve lou la mō ōpe, Lou e, ara
to went went house into ascended, his mother to this said, Mother o, I

maeamariti loi. Karikara karu araro opasea lei kisari maealolo mō
 shame have. Village people me mocking make abuse bad this
 serovai, Atute merava-eka! Soka faitora arave haiiri ara kei arave
 berated, Son bastard-utter! So now my mind I go-inland my
 oa lariōvi koti roi. Areve lou mō ōpe, Lareva reha; a kei oa
 father lead come shall. His mother this said, Good that, you go father
 lariōvi kotia.
 lead come.

When he had finished singing his song, he dragged his canoe down to launch it into the water. He boarded the canoe, his steersmen, Oaeafeo and Kokafeo, plied their paddles and they went up Karuka River. Then he turned about, came back and went out to sea. While he was out at sea the village people caught sight of the canoe. Down to the beach they came, thinking it was some stranger visiting them. Then, however, they saw it was Levao. "That's Levao!" they said in disgust. "It's the canoe of that utterly worthless bastard!" When he approached the shore, they hurled abuse at him, saying, "You've some fancy idea that we'll be going with you on a journey, eh? We are utterly devoid of any such desire. Whose bastard are you?"

Hearing such abuse from the village people filled Levao with shame. He came to the beach, stepped ashore, pulled up his canoe and placed it high on the beach. He then went home, climbed up into the house and said to his mother, "Mother, I feel utterly ashamed. The village people have made fun of me and have taunted me, calling me an utter bastard. Well, I've made up my mind to go inland and bring my father here." "Good!" replied his mother, "You go and bring your father here."

12

(12a) Soka Levao ivutu iavi ea, mea ōpi itoipe soa are areve apo ita
 Well Levao sleep lay-down was, time began awoke time he his bow with
 farisa ita ovi isei, oroti sukapi ma voa fauka forea, are pisōō karu
 arrows with got went, canoe pushed water in descended boarded, he steersmen
 la mō moipe, Ereita faitora ekaka tapora isai roi, ekaka sai vei. Soka
 to this spoke, We now fish fishing go shall, fish shoot to. So
 are fara mō ferōpe:
 he song this sang:

Oa Levao, Meauripota Era ma⁵⁹ va paraeai laua vila.
 Sire Levao, Meauripota Era waters in let-down story man.

Soka pisōō karu oroti voa forea, taisa maravi leia au isaipe. Levao
 So steersmen canoe on boarded, paddles took plied simply went. Levao
 are oroti aru voa pavōpe. Soka ere isei mai pisiri voa forerōpe reha.
 he canoe middle at stood. Well they went open sea on arrived that.

Mai pisiri voa ekaka rare Pasuka ita Arōva ita⁶⁰ la eovi au saipe. Sei
 Open sea at fish name Pasuka also Arova also - saw simply shot. Shot
 pōvi moi-ita leipe reha. Lei Levao areve apo rare, areve lou sa arero
 hit shaft-with did that. Did Levao his bow name, his mother by him

satiriarōpe lea apo ve rare, Apo-Teave Overa-Hua aravōpe reha. Aite are apo
 taught that bow's name, Bow-Teave Overa-Hua called that. Next he bow

isuta a' mō ōpe:⁶¹
 exclamation uttered this said:

A Maiko haro araro avuiauke,
 You Maiko head me deceive,

Oa Meavea atute Levao;
 Sire Meavea son Levao;

Fere lavera koa lavera,
 Betel-nut is here pepper is here,

Levao merava, Sarufa merava.⁶²
 Levao poor, Foster-son poor.

Then Levao lay down and slept. Rising up at first light, he got his bow and arrows, went off and pushed his canoe down into the water. Having boarded the canoe he said to his two steersmen, "Let's go fishing; let's have a shot at the fish." Having said that, he sang this song:

"Sire Levao, the man of renown,
 Puts his Meauripota canoe
 On the waters of the Era River."

Then the crew came aboard, got their paddles and began plying them, while Levao took his stand in the middle of the canoe.

They paddled on until they got well out to sea. There they saw a Pasuka stingray and an Arova barramundi fish. Levao took a shot at them with his bow, and the arrows went right into the fish, shaft and all. Whereupon Levao uttered the name of his bow, Apo-Teave Overa-Hua, the name which his mother had taught him. Then he called out his bow exclamation, with these words:

"You think to deceive me, arrow point,
 But I'm Levao, the son of Meavea,
 Needy Levao, the poor foster son,
 With my betel nuts and my pepper."

(12b) Are hailareva lei maea fareovōpe reha. Aite are saipe lea ekaka orakoria
 He happy was body overcome that. Next he shot those fish two

la are ovi, oroti iri vuapi, miri voa kavōpe. Kei miri voa forerōpe
 - he took, canoe inside put-in, beach to went. Went beach on arrived

soa, lou lea ekaka oraka la ofae eovi, arero marase a' hailareva lei-pe.
 time, mother those fish two - eyes saw, him praise gave happy was.

Soka ere lea ekaka lōpe reha. Soka iavi mea ōpōpe miori voa, Levao aea
 So they those fish ate that. Well lay-down time began morning in, Levao and

areve pisōō karu ita ata forea isei isei, mai pisiri voa lei-pe soa ere
 his steersmen also again boarded went went, open sea at was time they

ori rare Isou sukaeōpe. Sukaee Levao lea ori farisa sa sei pōvi
 bird name Isou met. Met Levao that bird arrow with shot hit

moi-ita lei-pe reha. Soka are lea ori la ovi ata kerori kei lōpe.
 shaft-with was that. So he that bird - got again turned went ate.

He was transported with delight at his success. He took the fish and put them in the canoe. Then he turned towards the shore and came to land. When his mother saw the two fish, she praised him in her joy, and they ate the fish together.

After a night's rest, at the first streaks of dawn, Levao and his crew again boarded the canoe and set off. When they were out at sea they encountered a sea

bird named Isou. Levao shot at this bird, and put an arrow right into it, shaft and all. Having got the bird, they went back home and ate it.

(12c) *Soka iavi aite miori ere ata isei isei tetete Ive ve mai ape*⁶³
Well lay-down next morning they again went went until Ive's river mouth
voa forerōpe. Foreri ere Eruku ita Pisali ita la eovi, are ereukaro sei,
at arrived. Arrived they Eruku with Pisali with - saw, he them-two shot,
oroti iri vuapi, ere ata kerori koti elore voa foreri miri voa forōpe.
canoe inside put-in, they again turned came own to arrived beach on landed.
Soka lea ekaka ere au lōpe. Soka miori aea voa ere ata maea lei
So that fish they simply ate. Well morning another on they again set out
au isaipe. Ere isei isei, Era mai voa patei kei forerōpe. Foreri
simply went. They went went, Era river up ascended went arrived. Arrived
ere ekaka rare Morea-Pai sukaeōpe. Sukaee Levao are Morea-Pai la farisa
they fish name Morea-Pai encountered. Met Levao he Morea-Pai - arrow
sa sei pōvi moi-ita lei, oroti iri vuapōpe. Ere kerori isei koti koti
with shot hit shaft-with did, canoe inside put-in. They turned went came came
elore oti voa fori patei kei, ekaka lōpe.
own place at landed ascended went, fish ate.

The next morning, after having slept, they again set off. This time they arrived at the mouth of the Ive River. There they met two fish, Eruku and Pisali. Levao shot them both and put them into the canoe. They then turned back home, landed on the beach, and ate the fish.

The following morning they again started out, their course being out to sea, and then around into the Era River. On arriving there they came upon the shark Morea-Pai. Levao took aim at the shark, shot right into it, and put it into the canoe. They then turned back home, landed and went up into the house, where they made a meal of the shark.

(12d) *Soka miori aea voa ere ata oroti voa forea, isei isei mai*
Well morning another on they again canoe on boarded, went went river
*voa patei kei kei Muko Mai*⁶⁴ *voa forerōpe. Lōvoa ere ekaka Uvita-Marita*
up ascended went went Muko River at arrived. There they fish Uvita-Marita
la sukaeōpe. Sukaee Levao apo sei arero pōvi moi-ita lei pe reha. Ere lea
- met. Met Levao bow shot it hit shaft-with did that. They that
ekaka la ovi oroti voa vuapi, kerori ata isei forera kei kei ereve oti
fish - got canoe in put-in, turned again went appeared went went their place
voa forerōpe. Foreri ere ekaka la lōpe reha.
at arrived. Arrived they fish - ate that.

On yet another morning they again boarded the canoe, went out to sea, then turned into the river and proceeded upstream until they reached the Muko River. Here Levao met a fish called Uvita-Marita. He took aim, shot the arrow which stuck right into the fish. They got hold of it, put it in the canoe, and then they set course for home. On arriving there they ate the fish.

(12e) *Soka sare aea voa ere ata maea lei isei Lovare Mai*⁶⁵ *voa forerōpe.*
Well day another on they again set out went Lovare River at arrived.

Foreri are ekaka oraka lōvoa sukaeōpe; ereuka Koeta auka Mativu ia.
 Arrived he fish two there encountered; they-two Koeta pair Mativu with.

Are ereukaro apo sa sei ovi, oroti vao vuapi, kerori isei isei forera kei
 He them-two bow with shot got, canoe in put-in, turned went went arrived went
areve elore oti vao forerōpe. Foreri lea ekaka ere au lōpe.
 his own place at arrived. Arrived those fish they - ate.

Another day came. This time they set off, and having entered the river mouth, they continued upstream until they reached the Lovare River. Here they came across two fish, Koeta and Mativu. Levao shot at them with his bow, and got both of them. He put them in the canoe, and they then turned about, went downstream, and came out at the river mouth. In due course they arrived home, and then they all ate the fish.

13

(13a) *Soka miori aea vao ere ata isei, mai vao patei kei kei*
 Well morning another on they again went, river up ascended went went
Kaukiova Mai⁶⁶ vao forerōpe. Karu farakeka aea are lōvoa farōva paraeai vei
 Kaukiova River at arrived. Man one a he there fish-hook let-down to
koti, are Pairi ipi vao areve farōva eite ita éla ita ovi, farōva
 came, he Pairi-tree base at his fishing hook with line with got, fishing
eite ovi toepi roroka leipe soa, are mioko suka ovi, mai vao toapōpe.
 hook got joined finish made time, he bait stuck-in got, river into threw.

Toapi are fara mō ferōpe:
 Threw he song this sang:

Hiovea elare Maiko a tao avia⁶⁷
 Hiovea own Maiko - hook gets

Elare Maveroa ma toeai lavai la.
 Own Maveron water casts suspended there.

On another morning they again set out, entered the river, went upstream and continued until they reached the Kaukiova River. At that very place there was a man who had come in order to do fishing with line and hook. He had taken up position at the base of a Pairi tree. He took hold of his fishing line and hook, fastened on the hook, baited it, and cast it into the river. As he did so he sang this song:

"With his very own Maiko fishing rod,
 Hiovea baits his hook;
 Into his very own Maveron River,
 He casts his line, there it floats."

(13b) *Are fara feri roroka leipe lea ve aite vao, Levao lōvoa foreri are areve*
 He song sung finish made that's after at, Levao there arrived he his
elore fara mōfeare o ita ferōpe:
 own song this-like words with sang:

Oa Levao Meauripota elare Era ma vao pareai lava.⁶⁸
 Sire Levao Meauripota own Era waters on launched is-this.

Soka Hiovea lea fara la mapi ofae eavōpe soa, are Levao aea areve
 Well Hiovea that song - heard eyes saw time, he Levao and his

pisōō karu ita oroti arori voa ofae eavōpe. Eovi Hiovea are elore oroti iri
steersmen with canoe above on eyes saw. Saw Hiovea he own canoe inside
arafuka iavōpe. Iavi are ofae koko fofoisā, Levao areve oroti areve karu
hidden lay-down. Lay he eyes narrow looked, Levao his canoe his men
ita la areve haekao voa iavi eavaiape. Levao are ekaka oraka la
with - his nearness at lay was-watching. Levao he fish two -
sukaeōpe, lea ekaka ve rare Avare auka Piru ia. Sukaea Levao are areve
encountered, those fish's names Avare pair Piru with. Met Levao he his
apo aruovi sei pōvi moi-ita leipe. Soka moi-ita lei, Levao maea ata
bow drew shot hit shaft-with did. So shaft-with did, Levao body again
fareōvi hailareva lei, are areve apo rare la mei aea areve oa ve rare
overcame happy became, he his bow name - said and his father's name
ita apo isuta mei mō ōpe:
with bow exclamation uttered this said:

"A Maiko haro araro avuiauke,
You Maiko head me deceive,

Oa Meavea atute Levao;
Sire Meavea son Levao;

Fere lavera koa lavera,
Betel-nut is here pepper is here,

Levao merava, Sarufa merava."
Levao poor, Foster-son poor.

Soka Levao lea ekaka oraka ovi, oroti iri vuapi, ere ata kerori
Well Levao those fish two got, canoe inside put-in, they again turned
elore voa isei isei forera, kei kei elore voa pavōpe. Pōvi ere lea
own to went went arrived, went went own at stayed. Stayed they those
ekaka oraka lōpe reha.
fish two ate that.

It was after Hiovea had finished the singing of this song that Levao made his appearance. As he approached, Levao also sang a song of his own with these words:

"This is Sire Levao with his Meauripota canoe
On the waters of his Era River."

As he heard the singing of that song, Hiovea looked around, and there was Levao with his crew coming along on a canoe. On seeing them Hiovea hid himself inside his own canoe and lay there eying them. As he continued lying there keeping close watch, he saw Levao and his crew approach quite near. It was then that Levao encountered two fish, Avare, the Archer Fish, and Piru, the Butterfly Fish. Levao drew his bow and shot at the fish, killing them both, with the arrow going right into them. Elated at his success, Levao called out his bow name as he made his bow exclamation, which included the name of his father:

"You think to deceive me arrow point,
But I'm Levao, the son of Meavea;
Needy Levao, the poor foster son,
With my betel nuts and my pepper."

Having thus got those two fish, Levao put them into the canoe. Then Levao and his crew turned about, went off downstream, reached the open sea, turned in

at their own river, proceeded up it until they arrived home. Having landed there they ate the two fish.

(13c) *Soka Hiovea lea apo isuta la mapi roroka lei, are maea lei kei*
 Well Hiovea that bow exclamation - heard finish made, he set off went
kei elore oti voa forerōpe. Aite voa are areve moraitai Meavea la
 went own place at arrived. Later on he his close-friend Meavea with
*laua sukōvi mōfeare moipe, Kake e, etau aea ara sa mapai.*⁶⁹ *Lō mei Meavea*
 talk had this-like spoke, Chum o, thing a I by hear. That said Meavea
mō ōpe, Kake e, etau larelekōru? Lōfeare moipe soa, Hiovea arero omoi
 this said, Chum o, thing name-what? That-like spoke time, Hiovea to-him speak
maea kakapiso lei fi la ōpe. Fi a' are arero fi uri ita
 - in-difficulty was cry then made. Cry made he to-him cry language with
arero lalasi mō lei, Ave lea veverapōpe ua a are ita iavōpe ei, ō
 him question this put, Your that lost wife you her with lay eh, or
kao ei? Meavea are tava o arero mōfeare moipe, Kake, Maverō Purari
 not eh? Meavea he answer word to-him this-like spoke, Chum, Maverō Purari
tera savori elaka iava vovo tete are ére ita ma voa lōri
 ground length we-two lay - went-went she pregnant - water in that-like
oei veverapōpe.
 fell lost.

Hiovea lea fari la mapi mō ōpe, Kake e, faitora araro a sa kiripai
 Hiovea that story - heard this said, Chum o, now me you by leave
vei la roi meha. Soka are ata fi ōpe. A-, Meavea arero mō ōpe, Kake
 about to are this. So he again cry made. But Meavea to-him this said, Chum
e, a lea' lei fi aipea? Hiovea mō ōpe, Ara fi aipeta ipi
 o, you how are cry are-making? Hiovea this said, I cry am-making because
mōfeare: ara isei lea miritai mai poe ve Lopera ipi farōva
 this-like: I went that beach-side river bank's Lopera-tree base fish-line
paraeai vei aiseaseavota soa, karu aea apo tapora ita oroti voa koti, arave
 cast to was-sitting time, man a bow fishing with canoe on came, my
haekao voa foreraita. Foreri are areve apo la aruovi, ekaka la sei
 nearness to appeared. Appeared he his bow - drew, fish - shot
moi-ita leitia soa, are apo isuta mōfeare arita:
 shaft-with doing time, he bow exclamation this-like uttered:

A Maiko haro araro avuiauke,
 You Maiko head me deceive,

Oa Meavea atute Levao;
 Sire Meavea son Levao;

Fere lavera koa lavera,
 Betel-nut is here pepper is here,

Levao merava, Sarufa merava.
 Levao poor, Foster-son poor.

Soka apo isuta a' roroka leitia aite voa are ekaka la oroti voa
 Well bow exclamation uttered finish made after at he fish - canoe in
vuapi, kerori au isaita.
 put-in, turned simply went-coastwards.

Meanwhile Hiovea, having overheard that bow exclamation, had set off upstream to return home. Eventually he arrived there, and after a while he began talking with his friend Meavea. "Friend," said he, "There is something which I have heard today." "And what was it?" asked Meavea. Hiovea tried to reply. He struggled in vain for words, and then burst into tears. Amid his tears he sobbed out a question, "Before that wife of yours was lost, had you slept with her?" "Yes indeed, my friend," was Meavea's answer. "All along the Mavero Purari stretch of land we had connection a number of times, and before she fell into the water she had become pregnant."

When he heard that story Hiovea said, "You are now about to go away from me, my friend." Thereupon he again burst into tears. "My friend," said Meavea to him, "why are you crying so?" "This is the reason for my tears," said Hiovea. "I went downstream to do some line fishing from under the Laperia tree that is on the lower bank of the river, and as I was sitting there a fellow appeared on the scene on a canoe and came near to me. He was shooting fish with bow and arrows. He gave a pull at his bow and when his arrow shot right into the fish, this was the exclamation that he made:

'You think to deceive me, arrow point,
 But I'm Levao, the son of Meavea,
 Needy Levao, the poor foster son,
 With my betel nuts and my pepper.'

Having said those words, he then put the fish into the canoe, turned about and made his way off towards the coast."

(13d) *Soka Meavea lea la mapi mō ōpe, Okofa reha, arave atute kofa reha.*
 Well Meavea that - heard this said, True that, my son true that.

Lōfeare vei Meavea surua erovi, surua aivaiva rovaea la
 That-like for Meavea coconut-sheaths cut-gathered, bag large big -
totorōpe. Totoraipe soa voa are fara mō ferōpe:
 sewed-up. Was-sewing time during he song this sang:

Meavea elare lupaia ruru⁷⁰ eravia
 Meavea own coconuts bark cuts-gathers

Hiovea kake vea Leilavi a,
 Hiovea chum's Leilavi-club-house -,

Iri avai totorai la vea.
 Inside sits-down sews sews here-is.

Are sa ferōpe fara reha. Soka Meavea are areve surua aivaiva totori roroka
 He by sang song that. Well Meavea he his bag large sewed finish

leipe soa voa, areve moraitai Hiovea sosoka leiti vei leipe. Omopa
 made time at, his close-friend Hiovea feast preparation for made. First

are fere mere fareōvi, aea koa mere, poi mere,
 he betel-nut seed-plants took-away, and pepper seed-plants, sago sets,

morōve mere, apo mere, etau foromai are ovi kekese leipe
 rattan-cane off-sets, bow-palm seedlings, things all he got finished made

ipi areve moraitai vei. Lea etau foromai roroka leipe soa, Hiovea
because his friend for. Those things all ready made time, Hiovea

sosoka areve moraitai vei lei, are Meavea la mō moipe, Kake e, ave
feast his close-friend for made, he Meavea to this spoke, Chum o, your
sosoka meha. A eapo laria. Soka Meavea sosoka la' la' roroka leipe.
feast this. You please eat. So Meavea feast ate ate end made.

On hearing those words Meavea said, "There's no doubt about it, that's my very own son!" He thereupon set about cutting pieces of fibre from coconut palms and sewed them together to make a large hold-all in which to stow his things. As he was doing the sewing, he sang this song:

"Meavea from his very own coconuts
Has cut pieces of fibre;
Within Friend Hiovea's club-house
He is sitting sewing his bag."

That was his song. When Meavea had finished sewing up his bag, his friend Hiovea set about making preparations for a feast. His first job was, however, to get together and make ready for his friend seed plants of betel nut, pepper, sago, rattan-cane and the bow palm. When all these things were ready, Hiovea held the feast for his friend. "My friend," said he to Meavea, "This is the feast made for you. Please eat!" So Meavea had a good feed at the feast.

(13e) *Aite Hiovea arero mō moipe, Kake e, faitora a araro la kiripai.*
Next Hiovea to-him this spoke, Chum o, now you me are leaving.

Soka ereuka evera sisi pasavi fi ōpe reha. Fi a' roroka lei, Hiovea
Well they-two nose kissed embraced cry made that. Cry made finish made, Hiovea

mō ōpe, Kake e, a itoia. Soka Meavea au itoipe. Aite Hiovea are
this said, Chum o, you stand-up. So Meavea - stood-up. Next Hiovea he

areve etau mere foromai la maravi, Meavea ve surua aivaiva iri voa
his things seedlings all - took, Meavea's bag large inside in
vovoisōpe. Poi mere, fere mere, etau foromai, aeata Maverō
put-in. Sago off-sets, betel-nut seedlings, things all, and-also Maverō

Purari ve muri-peka ta favi ovi vuapōpe. Vuapi roroka lei, Hiovea
Purari's muddy-mire also scooped-up took put-in. Put-in finish made, Hiovea

are areve atute sukaei vei arero satirīōri mō ōpe, A isaia, isei
he his son meet to him instructed this said, You go, go

isei Maverō Purari ve tao kofa voa, a mai poe ve tola ipi
go-coastwards Maverō Purari of extremity true at, you river bank's tree base

voa pōvi lōvoa iavaia, ipi ara ore ave atute ekaka sai vei lōvoa
at stay there lie-down, because I know your son fish shoot to there

patei koti forerai roi. Soka a lea oti voa Laperā tola lakai ita la
ascend come appear will. So you that place at Laperā tree branches with -

eavaita soa, a lea oti kofa voa pavaia. Soka lōri mei ereuka fi
seeing time, you that place true at stay. Well that-like said they-two cry

a' roroka lei Meavea maea leipe reha.
made finish made Meavea start made that.

Then Hiovea said, "Now you are about to leave me." They kissed and embraced, shedding tears as they did so. When their lamentation had ceased, Hiovea said,

"My friend, you must get up." Meavea arose, and then Hiovea gathered together all the seed plants for him, and put them inside Meavea's big hold-all, the sago offsets, the betel nut seedlings and the other things. He even scooped up some slimy Maverero Purari mud and put that also inside the bag.

When he had finished stowing things in the bag, Hiovea gave him instructions as to how to meet his son. "You must go downstream," said Hiovea, "and keep on going as far as the end of the Maverero Purari stretch of river. Stop at the tree that is on the river bank, and lie down to sleep under it. This is because I know that your son will come upstream and put in an appearance at that spot in order to shoot fish. So when you see the branching Lapera tree at that place, you must stay right there."

With those words they took a tearful farewell of each other, and Meavea set off on his journey.

14

(14a) *Soka Meavea are isei isei Maverero Purari ve tao kofa voa foreri, tola*
Well Meavea he went went Maverero Purari's end true at arrived, tree

ofae eovi, lōvoa iavōpe. Iavi mea ōpōpe soa Levao are koti lōvoa au
eyes saw, there lay-down. Lay-down time began time Levao he came there simply

forerōpe. Soka Meavea arero ofae eavōpe soa, are Lapera tola voa patei,
appeared. So Meavea him eyes saw time, he Lapera tree into climbed,

Lapera lakai voa arorisa avōpe. Soka Levao koti koti haekao leipe. Are ekaka
Lapera branch on hidden sat. Well Levao came came near became. He fish

rare Mava aea Tavoau ita la ofae eovi, are ereukaro apo sa aruovi sei
names Mava and Tavoau also - eyes saw, he them-two bow with pulled shot

moi-ita lei, areve apo ve rare ita maea isuta mō ōpe:
shaft-with did, his bow's name with body exclamation this uttered:

A Maiko haro araro avuiauke,
You Maiko head me deceive,

Oa Meavea atute Levao;
Sire Meavea son Levao;

Fere lavera koa lavera,
Betel-nut is here pepper is here,

Levao merava, Sarufa merava.
Levao poor, Foster-son poor.

On and on downstream went Meavea, until he reached the end of the Maverero Purari stretch of river. He found the tree, lay down there and slept. Next morning at first light Levao came up the river and arrived at the place. When Meavea caught sight of him, he climbed up into the Lapera tree and sat hidden amid the branches. On came Levao until he was quite close. He saw a couple of fish, Mava and Tavoau, let fly with his bow and shot clean into them. Thereupon he called out the name of his bow, exclaiming in triumph:

"You think to deceive me, arrow point,
But I'm Levao, the son of Meavea,
Needy Levao, the poor foster son,
With my betel nuts and my pepper."

(14b) *Soka Levao are ekaka oraka ovi oroti iti voa vuapōpe, Meavea are*
Well Levao he fish two got canoe inside in put-in, Meavea he

ore kofa leipe areve atute meha. Are arero ofae sa avi au
 knowledge true had his son this. He him eyes with sat simply
 fofoisaiape. Fofoisai Levao are kerori elore vao isai vei koti Laperi ve
 stared. Stared Levao he turned own (place) to go to came Laperi of
 lakai ve iri vao oropōpe soa, Meavea are oroti vao forea oroti posa vao
 branches' inside on entered time, Meavea he canoe on jumped canoe decking on
 pavōpe. Levao are ove fareōpe ipi tore vei. Levao ve pisōō Oeafeo
 stood. Levao he spirit jumped because fear for. Levao's steersmen Oeafeo
 Kokafeo tore vei ma vao sisapōpe. Ereve haiiri mōfeare, Tati karu⁷¹ erero
 Kokafeo fear for water in plunged. Their mind this-like, Tati man them
 paeai vei forerai, ipi Meavea areve maea usoso karisu ve maea feare. Soka
 kill to arrives, because Meavea his body same ghost's body like. So
 mea Oeafeo Kokafeo ere tore vei ma vao sisapōpe lea soa vao, ere
 these Oeafeo Kokafeo they fear for water into poured that time at, they
 toarōrisa Mereka, Muvuaitutu, Soai, Siviti, Sito, Leiosa, Hake-fae, Kuia, Mui,
 changed Mereka, Muvuaitutu, Soai, Snails, Sito, Leiosa, Oysters, Kuia, Mui,
 Kō, Liu maea leipe reha.
 Ko, Liu shellfish form became that.

By the time Levao had got the fish and had put them into the canoe, Meavea knew without a doubt that here was his son. He sat there with his eyes fixed on Levao, who turned his canoe about in order to return homewards. The canoe passed under the branches of the Laperi tree, whereupon Meavea sprang down onto the canoe and stood on the decking. Levao was frightened out of his wits. Levao's steersmen, Oeafeo and Kokafeo, with the rest of his crew dived into the water, they were so scared. They thought that a Tati bushman had come to kill them, because Meavea's body was like the form of a ghost. When in their fear the crew with Oeafeo and Kokafeo dived into the water, they were changed, one into the snail Siviti, the others into various kinds of shellfish, Mereka, Muvuaitutu, Soai, Sito, Leiosa, Kuia, Mui, Ko, Liu, and the oyster Hakefae.

(14c) Levao are areve oa la ore leipe. Are areve oa la pasavi,
 Levao he his father - knowledge had. He his father - embraced,
 fi a' a' roroka leipe soa, ereuka au avōpe. Aite Levao taisa ovi
 cry made made finish made time, they-two - sat-down. Next Levao paddle took
 leia au isaiepe, ipi areve pisōō karu tore vei oroa veverapōpe eavia.
 paddled - went, because his steersmen fear for fled lost because.
 Soka ereuka oa ita isaiepe soa, Levao fara mō ferōpe:
 So they-two father with went time, Levao song this sang:

Iruea Tati vilaeka,⁷²
 Inland Tati man-big,

Oa Levao ve Meauripota ve foreai,
 Sire Levao's Meauripota (canoe) on jumps,

Raepa vila lavea.
 Mountain man is-here.

Mea fara ta ferōpe ipi Levao ve oroti sa koti Laperi tola ve lakai
 This song also sang because Levao's canoe by came Laperi tree's branches

ora voa foreri, aea areve oa Meavea are oroti voa foreōpe eavia.
underneath - arrived, and his father Meavea he canoe on jumped because.

Levao fara aea ata mōfeare ferōpe:
Levao song another again this-like sang:

Oa Levao ve Meauripota va
Sire Levao's Meauripota (canoe) this

Elare Laperā va lai ve laiai la vea.⁷³
Own Laperā (tree) under at paddles there is.

It was at this point that Levao realised that here was his father. He embraced him tearfully. When they had finished their weeping, the two of them sat down together. Then Levao took a paddle and began to paddle downstream, for every one of his crew men had gone and disappeared in their fright. As he and his father made their way downstream, Levao sang this song:

"The big Tati man from inland
Has boarded Sire Levao's Meauripota canoe;
The mountain man is here."

He sang that song because when Levao's canoe was passing under the branches of the Laperā tree, his father Meavea had jumped down onto the canoe. Here is another song that Levao sang:

"Sire Levao's Meauripota canoe gets paddled along,
And under his own Laperā tree there it floats."

(14d) Levao lea fara ita isei areve oti voa leiaiape. Soka Umori
Levao those songs with went his place to was-paddling. Well Umori

āra-ita Levao ve oroti ofae eavōpe soa voa, ipi are evera ore
far-with Levao's canoe eyes saw time at, because she previously knowledge
leipe pisōō karu firu ia, a-,lea soa are ofae eavōpe soa, karu orakoria
had steersmen group with, but that time he eyes saw time, men two

haria. Lea vei are ore Meavea oroti voa laisesea reha. Soka Umori are
only. That for she knew Meavea canoe on was-sitting that. So Umori she

utohoa itei kei karikara voa, karikara karu foromai la isa Meavea la
immediately arose went village to, village men all - called Meavea -

paeai vei omoipe. Aeata are mō ōpe, Mea Meavea are karu maealolo. Are
kill to spoke. And-also she this said, This Meavea he man evil. He

koti eve karikara voa foreraita soa, ero are paea kaleiti roi. Soka
comes your village in arrives time, you he kill finish will. So

Melare-toru Tivae-toru maola etau ita miri voa forera Meavea la paeai
Melare-people Tivae-people war things with beach on appeared Meavea - kill

vei evale maea foreaiape. Soka Levao lea mai āra-ita ofae eavōpe soa
to was dance was-making. Well Levao that way distance-with eyes saw time

voa, are oa la mōfeare moipe, Oa e, arave mea karikara karu aro paeai
at, he father to this-like said, Father o, my this village men you kill

vei la leipea. Lō mei, oa mō ōpe, Atute e, ara arave maea foromai
are-about-to-do. That said, father this said, Son o, I my body all

la haikaeaia kasirau, a-, arave haikaeaipeta etau farakeka arave harofave
- am-thinking not-at-all, but my am-desiring thing one my head

haria. Levao mō ōpe, Oa e, tore levi leitia; ara aro kiva leiti roi.
alone. Levao this said, Father o, fear never have; I you care take shall.

As he was singing those songs, Levao continued plying his paddle coastwards towards his home. While the canoe was still at some distance, Umori caught sight of it. Now she already knew about the canoe crew, but this time when she looked at it, there were only two men on board. She then realised that Meavea was sitting there on the canoe. At once she hurried off and went up into the village, and called upon all the village men to kill Meavea. "This Meavea is an evil man," she said. "If he comes into your village, he'll put the lot of you to death."

Thereupon the villagers, the Melare-Tivae people, got their weapons, appeared on the beach, and started doing a war dance in readiness for killing Meavea. From a distance Levao saw what was taking place, and to his father said, "Father, these village men of mine are about to kill you." "I'm not worried at all what they may do to my body," replied his father, "but," he continued, "I'm concerned about my head. I don't fancy it being their trophy." "Don't be afraid, father," said Levao, "I'll protect you."

(14e) Eite Meavea lea oroti kotipe soa, are areve seseva tola ruru tao
Actually Meavea that canoe came time, he his magic tree bark teeth

sa putovi aiseseiape, ape fapi laua sukavai kasirau. Soka oroti sa
with biting was-sitting, mouth opened talk made not-at-all. So canoe by

kei kei miri voa forōpe soa, are areve ape fapi, are areve siahu
went went beach on landed time, he his mouth opened, he his power

haisusuru feare a' au fōfōōpe. Soka lea seseva sa Melare Tivae ve
sigh like made simply blew-out. So that magic by Melare Tivae's

ivara haiiri la toa futōpe. Soka Umori ata erero kureaita o moipe
fierce minds - hit quenched. So Umori again them urging words spoke

arero utohoa paeai vei, mō ōpe, Are karu foromai maealolo kofa. A-,
him immediately kill to, this said, He man altogether bad true. But

Melare Tivae lea o mapōpe soa voa, ereve haiiri rofo leiti kasirau,
Melare Tivae that word heard time at, their minds strong was not-at-all,

ipi ereve haiiri areve seseva sa toa fareōvi kaleipe eavia. Lea vei
because their minds his magic by hit took-away ended because. That for

karikara karu ere haimafu lei mōfeare moipe, Eroo-vita Tati-vita rapi
village men they gentle became this-like spoke, Eroo-man Tati-man please

maeaforoe, arero levi paeai roi. Soka ere evera la ape la muia pavōpe.
pity, him do-not kill will. So they nose - mouth - showed stood.

Ere arero maeafukapi roroka leipe soa voa, Umori ere sa arero maeafukapōpe la
They him welcome finish made time at, Umori they by him welcomed -

ofae eavōpe soa voa, are maeamariti leipe. Are ore leipe ere areve
eyes saw time at, she ashamed became. She knowledge had they her

o mapai kasirau, areve hilisi o ere ta haikaeai kasirau.
word listened not-at-all, her jealous word they also desired not-at-all.

Lea vei are tore lei, kei kei areve uvi voa pataipe.
That for she fear had, went went her house into ascended.

However, what actually happened was that Meavea, as the canoe came in, sat chewing his tree bark charm. He kept his mouth closed and said not a word. The canoe came on and on, and when it reached the shore he opened his mouth, and in the manner of a sigh, breathed out his magic power. The fierce attitude of the Melare-Tivae was deflated by that magic. There was Umori speaking out, urging them to kill Meavea immediately. "He's a thoroughly bad man," said she. The Melare-Tivae heard her words, but they had no strength of mind to do anything because Meavea's magic had enfeebled them. "Let's be kind to the Eroetati man from inland," they said, "don't let's kill him!" So there they stood and gave him kisses instead. By the time they had finished giving him a welcome, Umori was full of confusion at the sight of their kindly reception. She was forced to realise that they would not listen to her, and that they disapproved of her jealousy. She began to feel afraid, so off she went and made her way up into her house.

(14f) *Soka Levao are areve oa Meavea la lariōvi kei kei areve mauti oa*
 Well Levao he his father Meavea - led went went his step father

Evarapo ve elavo Meaurilavi Kipirilavi⁷⁴ voa pataipe; Moro are Meavea ve
 Evarapo's club-house Meaurilavi Kipirilavi into ascended; Moro she Meavea's

soso voa forerai kao. Soka Meavea elavo voa aiseseiape soa, areve ofae
 face to appeared not. Well Meavea club-house in seated time, his eyes

Moro la Evara Mirou ve uvi voa ofae eavōpe, ipi Evara ve lea uvi
 Moro - Evara Mirou's house at eyes saw, because Evara's that house

elavo ve haekao voa peiape eavia. Lea vei Meavea mea aea feita
 club-house's nearness at stood because. That for Meavea time dusk-was night

murū lei pe soa, are fauka Moro la mai paeōpe. Mai paea, Moro mō ōpe,
 dark was time, he descended Moro - hand took. Hand took, Moro this said,

Aia! a ita leisa? Lō o moipe soa Meavea mō ōpe, Ara ita Meavea.
 Oh! you with who? That word spoke time Meavea this said, I with Meavea.

Soka Moro mō ōpe, Aia! ave elare-kiri⁷⁵ ta Maverō ma Purari ma oei
 So Moro this said, Oh! your vulva also Maverō water Purari water fell

soa kaleipe reha. Mea ara koti karu ve elare-kiri lei pe. Ara aro
 time finished that. Here I came man's vulva became. I you

haikaeia kasirau. Soka Meavea lea o la mapōpe soa voa, are
 am-desiring not-at-all. So Meavea that word - heard time at, he

maeamariti lei, kerori te elavo voa au pataipe.
 ashamed became, turned went club-house into simply ascended.

Eite lea soa voa ereuka Evara ita moraitai paea meiape. Soka
 Actually that time at they-two Evara with friends became were. So

ere farehoria lōvoa pepeape. A-, Meavea Moro sa moipe lea o vei
 they together there were-living. But Meavea Moro by spoke that word for

maeamariti lei areve haiiri voa seseōvaiape.
 ashamed became his mind in was-considering.

Then Levao led his father Meavea up into his stepfather Evarapo's Meaurilavi Kipirilavi club-house. Moro did not make her presence known to Meavea. However, as Meavea was sitting in the club-house, he caught sight of Moro in Evara Mirou's family dwelling, the dwelling being close to the club-house. When dusk

fell and it was becoming dark, he went down and took Moro by the hand. As he did so Moro exclaimed, "Oh! who are you?" In reply Meavea said, "I'm Meavea." "Oh!" answered Moro, "your having me as your wife came to an end when I fell into the waters of the Mavero Purari. Here I came, and someone else took me as their wife. I don't want you any more."

On hearing those words, Meavea was filled with shame. He turned back and went straight up into the club-house. As a matter of fact it was at this time that he and Evara became close friends, and there they lived together. Meavea, however, because of Moro's rebuff, continued to have a feeling of shame as he pondered in his mind over the matter.

15

(15a) Aite sare aea voa Meavea are karikara uamori sa elavo voa ovi
Later day another on Meavea he village women by club-house to got

pataipe lea lariatau la ofae eavōpe. Eovi Meavea are areve atute Levao la
ascended that food - eyes saw. Saw Meavea he his son Levao to

mōfeare moipe, Levao e, e mea oti poi kao ei? Soka Levao tava o
this-like spoke, Levao o, you this place sago none eh? So Levao reply word

mōfeare moipe, Oa e, ela laloita poi meha. Ela Movoa-poi Turuka-poi⁷⁶
this-like spoke, Father o, we eating sago this. We Movoa-sago Turuka-sago

la larō vovea. Soka Meavea mō ōpe, Ah! e poi kofa kao ei? Soka Levao
- eat always. So Meavea this said, Ah! you sago true none eh? So Levao

mō ōpe, Oa e, ela poi kofa kao. Elave poi meha.
this said, Father o, we sago true none. Our sago this.

Soka Meavea ata areve atute Levao la fere vei lalasi leipe. Soka
Well Meavea again his son Levao - betel-nut for question made. So

Levao mō ōpe, Oa e, ela fere sōsa fare⁷⁷ sa sō vovea. Soka
Levao this said, Father o, we betel-nut acanthus fruit by chew always. So

Meavea mōfeare etau mapaipe soa are haiiri voa miavaipe, ipi
Meavea these-like things was-hearing time he mind in was-putting, because

sare aea voa are mea etau foromai Levao ve hasu toerori kekese leiti vei.
day a on he these things all Levao's heritage plant ready make to.

Some days later Meavea took a look at the food that the village women brought to the club-house. On seeing it he questioned Levao, his son. "Levao," he asked, "isn't there any sago in this place?" "This is what we eat as sago, father. It's stuff that floats down the river," was Levao's reply. "So you haven't any real sago?" said Meavea. "No, father," replied Levao, "we haven't any real sago. This stuff has to do as our sago."

Then Meavea asked his son Levao for some betel nut. "Father," said Levao, "we always chew the fruit of the Acanthus as our betel nut." Meavea, on hearing those words, kept them in mind, for he purposed some day to make a clearing and put all such things in it for Levao to have as a heritage.

(15b) Sare aea voa Levao oa ita ekaka sai vei miri voa auka fauka
Day a on Levao father with fish shoot to beach to pair descended

isaape. Levao are ma-tola⁷⁸ suka, arori voa patei pōvi, ekaka
went. Levao he water-tree (stump) stuck-in, top on climbed stood, fish

saiape. Meavea are miri voa pea, are oro iri voa kei, are was-shooting. Meavea he beach on stayed, he oro-trees inside to went, he poi mere, fere, la, morōve, apo, etau foromai la sago offsets, betel-nuts, coconuts, rattan-cane, bow-palms, things all -
toeroripe reha. Lea hasu Meavea sa maso ita seseva ita toa planted that. That heritage Meavea with charm with magic with performed
toerori roroka lei, are eakoa atute tai miri voa isei forerōpe. Foreri planted finish made, he turned-round son to beach on went arrived. Arrived ereuka karikara voa au kavōpe. they-two village to simply went.

One day Levao and his father went out along the beach to shoot fish. Levao fixed in the shallow water an upturned tree stump as a pedestal, climbed up onto it and began shooting at the fish. Meavea stayed on the beach. Then he went in among the Oro trees, and there he set about making a plantation of sago off-sets, and seedlings of betel nut, coconuts, rattan cane, bow palms, and all other such-like trees. When the planting was finished, Meavea performed his garden magic, and then he turned back to the beach to where his son was. When he met up with him, the two of them returned home to the village.

(15c) Soka soa aea voa Meavea aea Moro ita ereukave haiiri Levao ua aea la Well time a at Meavea and Moro also their-two minds Levao wife a -
laeai vei. Haikaea ereuka morihōva aea la elipe. Eli eli haisora marry to. Desiring they-two young-woman a - sought. Sought sought tired
leipe ipi karikara karu foromai mō ape, Ela Levao haikaeaia became because villagers all this were-saying, We Levao are-wanting
kasirau ipi are atute merava, mea ita hasu ita kasirau, poi ta not-at-all because he son poor, land also heritage also none, sago also
kao, la ta kao, etau etau foromai kakaeite. Aite sare voa none, coconuts also none, things things all absolutely-none. Later day on
ere ata elipe soa, ere mori farakeka aea la sukaa, lea mori arero they again sought time, they girl one a - met, that girl her
harokoulese sa maeahoa auke vei haiarara leiape. Soka are lea vei young-men by beauty lacking for unwilling were. So she that for
maeamariti lei, areve elore haiiri sa Levao vei kakeva lei, Levao arero ashamed was, her own mind by Levao for willing was, Levao her
laeōpe reha. married that.

The days passed, and both Meavea and Moro were of the opinion that it was high time for Levao to get married. With this in mind, they looked around to find a wife for him. However they became tired of searching, because all the village people would keep saying, "We don't want Levao as a son-in-law. He's a worthless beggar. He has neither land nor heritage, neither sago nor coconuts. He has absolutely nothing." On a later occasion when they were having another look around, they did find a girl. She was a girl whose lack of beauty was such that none of the young men desired her. Being thus made ashamed, of her own accord she thought to marry Levao. Accordingly he took her as his wife.

(15d) *Soka aite sare aea vao Levao oa ita miri vao auka ata fauka*
 Well later day a on Levao father also beach to pair again descended
isaipe ekaka vei. Soka Levao ma-tola suka, ekaka sai vei patei pavōpe.
 went fish for. So Levao pedestal stuck-in, fish shoot to climbed stood.
Oa are miri tōvu vao iavi eaiape. Iavi ea ita maea lei areve atute
 Father he beach shelter in lay was. Lay was pig form became his son
avuteai vei leipe. Are itei ma tao vao isei, ata kerori kei roro
 deceive to about-to-do. He arose water edge to went, again turned went weeds
iri vao alaeōpe. Levao ma-tola vao fauka kei miri vao patei kei
 inside to enter. Levao pedestal from descended went beach up ascended went
kei, tōvu iri vao eavōpe soa, oa kasirau. Eite lea oti vao
 went, shelter inside in looked time, father none. Actually that place at
ovo sa suka sisiovi, furi a' eaiape. Soka Levao haiiri mōfeare
 blood with - poured-out, splattered was. So Levao mind this-like
seseōvai, Arave oa furuka ita merava sa paeai. Soka are fi ita lea
 reckoned, My father bush pig wild by killed. So he cries with that
furuka ita torea la tei kei kei, roro iri vao oropōpe. Oropi kei
 bush pig boar - followed went went, weeds inside in entered. Entered went
poi ipi vao forerōpe. Foreri are poi la ofae eavōpe lea soa vao, are
 sago below at arrived. Arrived he sago - eyes saw that time at, he
haihava ita hailareva lei, areve oa la are haisafōpe. Soka are lea
 wonder with happy became, his father - he forgot. Well he that
poi aea la aea fere aea koa aea lauka aea
 sago and coconut-palms and betel-nuts and pepper and breadfruit-trees and
faia, aea lea auarurua muri-peka tera-pulo la haihava ita eavōpe
 bastard-palms, and that elevated land swamps higher-land - wonder with saw
lea soa vao, lea ita torea foreri arero larivatōpe. Soka Levao tore lei
 that time at, that pig boar appeared him chased. So Levao fear had
soeōpe. Soea lea ita arero aitetei larivati mememe sokei karikara ve
 ran-off. Ran that pig him followed chased was running-went village's
iri vao toarōrisa elore maea kofa ata leipe. Lei Levao areve oa kofa
 inside in changed own form true again had. Had Levao his father true
la eavōpe soa are arero serovi mō ōpe, Oa e, a mai maealolo kofa.
 - saw time he him scolded this said, Father o, you way bad very.
A araro la vuteaiepa. Arave haiiri aro ita sa paea, a araro kiripi
 You me are deceiving. My mind you pig by killed, you me left
roroka loi. Soka oa area foromai ōpe.
 ended had. Well father laughter all made.

One day Levao and his father again went along the beach to fish. Levao erected his pedestal and climbed up onto it to shoot fish. His father was lying down under a beach shelter. Then in order that he might hoodwink his son, Meavea assumed the form of a pig. He got up, made his way to the water's edge, then returned and went up into the undergrowth. When Levao got down from his pedestal and went up to the beach, he looked into the shelter, but there was no sign of his father. Instead the place was soaked and bespattered with blood. This made

Levao suppose that his father had got killed by a bush pig. In great distress he trailed the footprints of the wild boar into the undergrowth. He kept on going in an inland direction until he found himself under some sago palms. At the sight of the sago he was so full of wonder and so overjoyed that thoughts of his father went out of his mind. As he was looking around in amazement at the sago, the coconut palms, betel nuts, pepper, the breadfruit trees and bastard palms, and the stretch of higher ground amid the swamps, the boar appeared on the scene and rushed at him. Levao ran off in fear. He continued running on and on until he arrived at the village with the boar still chasing after him. As he entered the village Meavea changed himself back into his human form. Then Levao saw that it was really his father, and he grumbled at him, saying, "You are really behaving very badly, father, deceiving me like this. I was thinking that you had got killed by the boar, and that you had left me for ever." But his father roared with laughter.

(15e) *Soka iavi mea ōpōpe miori voa, oa mō ōpe, Ereita iso poi*
Well lay-down time began morning at, father this said, We today sago
vei isai roi. Levao e, ave ua mei poi etau maravi ereita poi leiti
for go shall. Levao o, your wife tell sago things get we sago make
vei. Levao areve ua la o lōri moipe soa voa, ua tava o
for. Levao his wife to word like-that spoke time at, wife answer word
lalasi mō leipe, Poi leavoa? Levao are ua la mō ōpe, Elakaro oti
question this made, Sago where? Levao he wife to this said, Us-two place
papa sa satiriarai roi. Soka ua poi etau maravi, ere isaiepe reha.
grandfather by teach will. So wife sago things got, they went that.
Isei isei patei roro iri voa kei, poi ipi voa forerōpe, haihava
Went went ascended weeds inside in went, sago below at arrived, wonder
foromai leipe. Lei ere poi aea la au foipe. Poi fei ere poi
all had. Had they sago a - simply felled. Sago felled they sago
leipe reha. Lei Levao ve ua, ipi poi lareva kofa eavia, hailareva
processed that. Did Levao's wife, because sago good very because, happy
foromai leipe. Lei are mō ōpe, Karikara karu ere arave mea vita la
altogether was. Was she this said, Village people they my this husband -
atute merava o ō vovea. Faitora ara ore kofa arave mea vita are
son worthless word say always. Now I know true my this husband he
atute merava kasirau. Are lohio karu kofa. Are fere ita
son worthless not-at-all. He headman - true. He betel-nuts with
la ita koa ita poi ita, hasu mea, isa,⁷⁹ tetere, sauka,
coconuts with pepper with sago with, heritage land, - sand, clay,
muri-peka, ia mea ita ve papuvita. Levao are areve oa lalasi
swamps, elevated land also of owner. Levao he his father question
lei mō ōpe, Oa e, mea poi leafeare foreri aipepea, aeata mea
made this said, Father o, this sago how appeared is-being, and-also these
la ita fere ita faia ita koa ita ta leafeare
coconuts with betel-nuts with bastard-palm with pepper with also how
foreri pepea? Oa mō ōpe, Arave poi, arave la, arave fere.
appeared stand? Father this said, My sago, my coconuts, my betel-nuts.

Mea hasu etau foromai ara sa toerorivota, poi ita la ita
 This heritage things all I by have-been-planting, sago with coconuts with
 fere ita, etau foromai. Levao arero ata mō moipe, A leasauka
 betel-nuts also, things all. Levao to-him again this spoke, You when
 toerorivota? Oa mō ōpe, Elaka miri voa ekaka sai vei
 have-been-planting? Father this said, We-two beach on fish shoot to
 fauka kotu, ara miri tōvu voa aiseiseivota soa voa. Ara oro
 descended came, I beach shelter in was-seated times at. I oro-trees
 oropi kotu toerorivota hasu foromai meha. Ara lea tiva roroka lei aro
 entered came was-planting heritage all this. I that work finish made you
 tai kerori isei foreraia reha. Levao areve oa ve lea etau foromai vei
 to returned went appeared that. Levao his father's those things all for
 maeamarōva foromai leipe.
 proud altogether became.

Early next morning, after they had had a night's sleep, his father said, "Today we'll go and make sago. Levao, tell your wife to get together the things for sago making." When Levao did so, she enquired as to the whereabouts of the sago. "Father will direct us to the place," replied Levao. So his wife gathered the things together and they set off. Along the beach they went for some distance, and then turned up into the bush. They proceeded in an inland direction until they found themselves under some sago palms. It was a wonderful sight. They felled one of the palms and went on to process the sago pith. The sago flour proved to be of such excellent quality that Levao's wife was in a transport of joy. "The villagers are always calling this husband of mine a worthless fellow," said she, "but now I know that far from being a worthless fellow, he's a real village headman. He's the owner of betel nut and coconut palms, pepper and sago; he has a heritage of land with sandy soil, clayey soil, both swamps and higher stretches of land. He's a real land-owner!"

Levao questioned his father, saying, "How did this sago come to be here, father? And these coconuts, betel nut and bastard palms, and the pepper - how have they come to be here?" "These are my sago palms," replied his father, "my coconuts and my betel nuts - everything in fact." "But whenever did you plant them?" was Levao's next question. "When we were along the beach to shoot fish," replied his father. "I was sitting under the shelter on the beach. On various occasions I went in under the Oro trees, came here and did all this planting. When I had finished the job, I went back to where you were." Levao was proud beyond measure at what his father had accomplished.

(15f) Soka ere poi sa' roroka leipe soa, ere kei karikara voa
 Well they sago processed finished made time, they went village to
 pataipe. Karikara karu foromai ereve oti voa kokoruka, erero lalasi mō
 ascended. Village people all their place at gathered, them question this
 leiape, E mea poi leavoa leitita? Soka Levao ve ua maeamarōva lei,
 was-making, You this sago where made? So Levao's wife proud became,
 ereve omopa voa itei e-ei mō ōpe, Arave mea vita are pukari rovaee
 their presence in arose danced this said, My this husband he chief big
 vita. Are poi rauapo, fere, la, koa, etau etau foromai
 man. He sago plenty, betel-nuts, coconuts, pepper, things things all

havōu kasirau. Karikara karu ere haihava foromai lei, haiiri eae ta
 joke not-at-all. Village people they wonder all had, minds sad also
 foromai lei. Ereve haiiri eae ve ipi ere ereve marisa la Levao
 altogether became. Their minds sadness of reason they their daughters - Levao
 la miarai vei hahaea leiape eavia; ipi ere mō ape, Levao
 to give to unwilling had-been because; because they this used-to-say, Levao
 atute merava sarufa, poi kao, la kao, fere kao, etau
 son worthless foster-son, sago none, coconuts none, betel-nuts none, things
 foromai kasirau. A-, faitora Levao are pukari karu rovaea kofa. Karikara
 all none-at-all. But now Levao he chief man big very. Village
 karu ve haiiri eae ve ipi reha. Soka Evara are hailareva foromai
 people's minds sadness of reason that. Well Evara he happy altogether
 lei. ipi areve kake Meavea sa lea etau foromai la toerori miōri
 was because his friend Meavea by those things all - planted gave
 ovōpe eavia.
 acquired because.

When they had finished processing the sago, they returned to the village. The villagers gathered together at their place, and kept asking them as to where they had been making the sago. Thereupon Levao's wife began to show off. She got up and danced about in front of them, saying, "This husband of mine is a great headman. He has plenty of sago, betel nuts, coconut palms, pepper - everything beyond measure." The villagers were full of astonishment and were also much upset. The reason for their being upset was that they had been unwilling to give their daughters in marriage to Levao, for they had been saying that Levao was merely a good-for-nothing adopted son, who lacked sago, coconuts, betel nuts, and had, in fact, nothing to his name. Now, however, Levao was a very big headman, and as they realised this, the villagers were full of regret. Evara, for his part, was overjoyed because his friend Meavea had provided and planted all those things.

(15g) Etau aeata meha, mea Melare-toru, Evara ve lea karu, ere
 Thing another this, - Melare-tribesmen, Evara's those people, they
 Meavea sa lei forerōpe lea poi la lari vei haikakare leiape soa voa,
 Meavea by caused appeared that sago - eat to desires were-having time at,
 ere Levao la loki lei, Levao ua ita aea oa Meavea ita erero taravi,
 they Levao - request made, Levao wife with and father Meavea with them led,
 lea poi oti voa isei foreri poi leiape. Lea poi lei foreraita tivi
 that sago place to went arrived sago made. That sago make appearing work
 heavita itai voa aea uamori ita itai voa Meavea atute ita aea ueve
 men side on and women also side on Meavea son with and daughter-in-law
 ita sa erero satiriōri satiriōri ore leiape.
 with by them taught taught knowledge were-having.

Soka Meavea are Evara Mirou ve karikara voa peiape lea soa voa, are
 Well Meavea he Evara Mirou's village in was-living that time during, he
 miri voa soasoa isei siaresi sa kaiau mare ape la ofae eavaiape.
 beach on times went boys by mangrove-fruit fight played - eyes used-to-see.

Are lea havōu haveva ipi are mai tupe karu eavia.
He then game ignorant because he river head-waters man because.

Another point may here be mentioned. These Melare tribesmen, Evara's people, whenever they desired to eat the sago which Meavea had introduced, they put their request to Levao, who with his wife and his father Meavea, then took them along. On arriving at the sago place they would process the sago. Instruction on how to do the work, in part by the men, in part by the women, was given them by Meavea with his son and daughter-in-law.

During the time that Meavea was living in the village of Evara, or Mirou, to give him his other name, Meavea used to go out on the beach from time to time to watch the boys playing a game in which they threw mangrove fruit at each other. It was a game that Meavea had not previously known because he was a man from the river uplands.

16

(16a) Soka aite sare aea vōa Levao auka oa ita ereuka miri vōa
Well later day a on Levao pair father with they-two beach on

fauka ata ekaka sai vei isaape. Ereuka isei isei haikaeōpe oti vōa
descended again fish shoot to went. They-two went went desired place at
forerōpe soa, Levao ma-tola ovi isei suka arori vōa patei, ekaka sai
arrived time, Levao pedestal got went stuck-in top on climbed, fish shoot
vei pavōpe, oa are miri tōvu vōa iavi eaiape. Ea Meavea itei,
to stood, father he beach shelter in lay-down was. Was Meavea arose,
miri vōa mora kerori vovo meiape. Meme are etau maea haria aea la eavōpe.
beach on walk about - was. Was he thing shape different a - saw.
Lea etau tohorōpe taisa karoro itai. Are lea la oviti, atute Levao la
That thing broken paddle decorated side. He that - brought, son Levao -
lalasi lei mō moipe, Atute e, mea etau ara miri vōa eaita la eovi ovai.
question made this spoke, Son o, this thing I beach on lying - saw got.
Ave haiiri leafeare mea leive etau? Atute mō ōpe, Oa e, mea etau
Your mind how this whose thing? Son this said, Father o, this thing
Maipua karu ve etau. Heafo lōfeare sa lei forerōpe, ipi Levao
Maipua people's thing. Difficulty that-like by caused appeared, because Levao
sa Maipua ve rare oa la satiriarōpe eavia. Meavea Maipua soa la
by Maipua's name father - taught because. Meavea Maipua district -
haikaeōpe reha.
desired that.

Time passed, and there came a day when Levao and his father again went out along the beach to shoot fish. Levao set up his pedestal in the shallow water, climbed up onto it and stood there to shoot fish. His father was lying under a beach shelter. Then Meavea got up and had a walk about on the beach. While doing so he caught sight of a strange object. It was the broken half of a decorated paddle. He brought it along with him and asked his son Levao about it, saying, "My boy, I found this thing lying on the beach. Whose do you suppose it is?" "Father," he replied, "that belongs to the Maipua people." That answer caused an upset to come about, because Levao, having informed his father about the name Maipua, Meavea began hankering after the place.

(16b) *Aite Meavea are areve atute la mō moipe, Atute e, aro ara kiripai*
 Later Meavea he his son to this spoke, Son o, you I leave

vei la roi. Ara Maipua voa isai haikaeaipea. Levao arero mō moipe, Kao!
 are-about-to. I Maipua to go am-desiring. Levao to-him this spoke, No!

levi isaia, oti maealolo, sauca. Oa mō ōpe, Kao, ara isai roi.
 do-not go, place bad, mud. Father this said, No, I go shall.

Levao are ore leipe areve oa arero kiripai vei la roi. Are haiiri
 Levao he knowledge had his father him leave will-about-to. He mind

eae leipe ipi oa la Maipua rare are sa moipe eavia. Lea mea
 sadness had because father to Maipua name he by spoke because. That time

Meavea are fara mō ferōpe:
 Meavea he song this sang:

Meavea Hivei ve ova, Hivei ve ova.⁸⁰
 Meavea Hivei on floats, Hivei on floats.

Later on Meavea said to his son, "My boy, I'm going to leave you. I'm thinking of setting off for Maipua." "No! don't go!" protested Levao; "it's a horrid place, nothing but mud!" "Never mind!" his father replied, "I'm going there." Levao was thus made to realise that his father intended to leave him. It distressed him that he had been the cause of this by the mention of the name Maipua to his father. Then Meavea sang this song:

"Meavea is floating on the Hivei River,
 He floats on the Hivei River."

(16c) *Soka lea soa Meavea areve atute kiripōpe soa reha. Are isei Evei-ape*
 Well that time Meavea his son left time that. He went Evei-mouth

voa foreri miri voa iavōpe, ipi mai itai voa ufai vei oti haro
 at arrived beach on lay-down, because river side over cross to path

kasirau. Aite are tola isorua maravi are iavaita oti vei, kora⁸¹ feare
 none. Next he tree driftwood got he lying-down place for, fence like

eakoa toepōpe, are lea iri voa iavai vei. Eite are lōvoa peiape
 surround joined, he that inside in lie-down to. Actually he there stayed

soa savori feare. Pepe oroti farakeka aea au fosi, haekao voa
 time long like. Stayed canoe one a simply crossed, near at

forerōpe. Foreri Meavea are lea oroti voa ofae eavōpe soa uamori sa haria,
 arrived. Arrived Meavea he that canoe into eyes saw time women by only,

heavita kasirau. Lea mea Meavea maea toarōrisa siare maea kokōpu leipe.
 men none. That time Meavea body changed boy body dwarf became.

It was then that Meavea took leave of his son. He set off westwards and continued until he reached the mouth of the Evei-Hivei River. As there was no way of crossing the river, he lay down on the beach. Then he set about collecting logs of driftwood to make a place where he could sleep. Because of crocodiles, he made a sort of fence around to enclose a place where he could lie down. There he was for quite a while, until eventually a canoe chanced to cross over and came near. Meavea took a look at the canoe and noticed that there were only women on board, there was not a man amongst them. Thereupon Meavea changed his form and became a boy dwarf.

(16d) Maipua uamori⁸² ere miri voa popōvi patei, arero tai foreri eovi
 Maipua women they beach on landed ascended, him to arrived saw
 haihava lei, mōfeare moipe, Koka-e!⁸³ a laisisea ei? Meavea mō ōpe,
 wonder had, this-like spoke, Goodness! you sitting-there eh? Meavea this said,
 Ara laisisea meha. Meavea mora kerori vei itoipe. Itei ere arero eovi,
 I am-sitting here. Meavea walk about to arose. Arose they him saw,
 areve maea maealolo-maealolo-eite, maea titiri-titiri, areve maea ruru
 his body bad-bad-extremely, body scabies-scabies, his body skin
 karara-karara a' kasirau. Eovi lea Maipua uamori arero foromai haiarara
 cracked-cracked - none. Saw those Maipua women him altogether rejection
 leipe; uamori farakeka haria sa arero maeaforo leipe, areve rare Lavau Uameta,
 had; women one only by him pity had, her name Lavau Uameta,
 itai ve rare Surōva Morimeta.⁸⁴ Lea ua arero atute vei ovai vei haikaeōpe,
 side's name Surova Morimeta. That woman him son for take to desired,
 are sa areve uvi kiva leiti vei. Maipua uamori hea mō ōpe, Are kaka pea!
 he by her house care take to. Maipua women some this said, He let be!
 lea atute maealolo-maealolo-eite lekōru leiti vei? Are oroti voa levi foreaia.
 that son bad-bad-extremely what do for? He canoe on never board.
 Lavau Uameta mō moipe, Lōfeare o levi moia. Ara arero maeaforo
 Lavau Uameta this spoke, That-like word never say. I him pity
 leipe. Soka Lavau Uameta arero ovōpe reha.
 am-having. So Lavau Uameta him got that.

The Maipua women landed on the beach and came up to him. They looked at him in astonishment, and exclaimed, "Goodness gracious! is that you sitting there?" "Yes!" said Meavea, "here I am." Then he got up and started to walk about. They could then see that his body was really a loathsome sight; he was covered with scabies, and there was no part of his skin that was not covered with cracks. The sight of him made the Maipua women feel thoroughly disgusted. One of the women, however, took pity on him. Her name was Lavau Uameta, her other name being Surova Morimeta. She wanted to take him as a son, for she thought that he could look after her house. "Leave him alone!" protested some of the women. "What on earth can a horrible boy like that do? He's not to board the canoe." "Don't talk like that," said Lavau Uameta. "I feel so sorry for him." So Lavau Uameta took him with her.

(16e) Ere foromai oroti voa forea, misa vei kavōpe.⁸⁵ Kei kei oroti
 They all canoe on boarded, crabs for went. Went went canoe
 taheka iri voa fori, ere foromai miri voa fauka, lea uamori foromai
 little inside in landed, they all beach on descended, those women all
 ere oti haria voa misa paeai fafarapōpe. Lavau Uameta ereuka Meavea
 they place different in crabs hunt scattered. Lavau Uameta they-two Meavea
 ita ereuka ta oti haria voa ipi Maipua uamori arero haiarara
 with they-two also place different to because Maipua women him rejection
 leipe eavia. Aite Meavea are roro iri voa epai vei oropōpe. Oropi
 had because. Next Meavea he weeds inside in defecate to entered. Entered
 are roro iri voa areve maea la toarōrisa, harokou lareva fareho-eka lei,
 he weeds inside in his body - changed, young-man good in-every-way was,

tui oroi tolo suka, aeata kava areve sofa voa suka, maea
 hair bird feather stuck-in, and-also belt his waist around fastened, body
 lōri pīsosi kekese leipe. Aite are Lavau Uameta tai forera, Lavau Uameta
 that-like made ready made. Next he Lavau Uameta to appeared, Lavau Uameta
 sa arero ofae eovi, hailareva foromai lei mō ōpe, Ahai-e! arave vita
 by him eyes saw, happy all became this said, Dear-me! my husband
 ve lareva! Lavau Uameta are misa paeai kao. Are Meavea la haikakare lei,
 of good! Lavau Uameta she crabs hunted not. She Meavea - desire had,
 ereuka tola iri voa oropi, ereuka farehoria iavi, maea havihavi
 they-two trees inside in entered, they-two together lay, sexual intercourse
 leipe. Lei roroka lei, Meavea ata toarōrisa siare maea kokōpu leipe. Aite
 had. Had finish made, Meavea again changed boy body dwarf became. Next
 Lavau Uameta misa paea paea roroka lei, ereuka oroti oti voa foreri
 Lavau Uameta crabs hunted hunted finish made, they-two canoe place at arrived
 avi, uamori la taiape.
 sat-down, women for was-waiting.

They all boarded the canoe and went up the river to catch crabs. Having gone
 up some way, they beached the canoe a little off the main river, and all of them
 landed. The women all dispersed in one direction to hunt for crabs, while Lavau
 Uameta and Meavea went elsewhere because of their dislike for him. Then Meavea
 went into the undergrowth to relieve himself. While thus out of sight he
 changed his form into that of a very handsome young man. He stuck a feather in
 his hair, and fastened a belt around his waist, and having thus bedecked him-
 self, he came out to Lavau Uameta. When she saw him she joyfully exclaimed,
 "My goodness! what a fine man for me!" Instead of catching crabs, Lavau Uameta
 was overcome by such a desire for Meavea that the two of them went under the
 trees and lay down together. After he had had intercourse with her, Meavea
 changed back into the form of a boy dwarf. Then Lavau Uameta began hunting for
 crabs, after which they returned to where the canoe was beached. There they sat
 and waited for the women.

(16f) Tei tei uamori foromai forera forera roroka lei, ere ereukaro
 Waited waited women all appeared appeared finish made, they them-two
 area sa vutea a' mō ōpe, A arero haiarara leitia kao ei? A-, Lavau
 laugh with poked this said, You him dislike yet-have not eh? But Lavau
 Uameta mō ōpe, E arero rapi area sa levi vutea aria. Arero
 Uameta this said, You him please laughter with do-not poke say. Him
 rapi maeafroe leitia. Soka lea uamori mō ōpe, Euka oroti evoe
 please pity have. Well those women this said, You-two canoe stern
 avaia; ela oroti opa voa avai roi. Ere foromai forea forea roroka
 sit; we canoe forepart at sit shall. They all boarded boarded finish
 lei, ere elore karikara voa isei isei oroti fori, ereve karikara voa
 made, they own village to went went canoe beached, their village into
 papatavi, karikara ve iri voa maravi au terōpe. Meavea karikara voa
 ascended, village's inside in all simply went. Meavea village at
 forerōpe fari lōfeare. Soka lea uamori ere fari mō fafarapōpe, Ela
 arrived story that-like. Well those women they story this spread, We

karu maealolo aea ita ovi koti. Karikara karu mō ōpe, Leavao? Ere person bad a with got come. Village people this said, Where? They mō moipe, Lavau Uameta ve oti voa. Soka lea fari la mapi, karu sitavu this spoke, Lavau Uameta's place at. So that story - heard, people crowd Lavau Uameta ve oti voa foreri soōpe Meavea la ofae eavai vei. Eovi eovi Lavau Uameta's place at appeared filled Meavea - eyes see to. Saw saw karikara karu o maealolo a' a', arero lalasi mō leipe, A mea village people word bad said said, her question this made, You this karu lekōru leiti vei? Lei Lavau Uameta mō ōpe, Ara arero arave person what do for? Questioned Lavau Uameta this said, I him my oti kiva leiti vei ovi koti. A-, karikara karu arero haiarara leipe. place care take for got come. But village people him loathing had.

One by one the women returned until all were there. They poked fun at the two of them, enquiring of Lavau Uameta, "Don't you yet feel any aversion for him?" But she replied, "Please don't go on making fun of him. Show him some kindness," she pleaded. However the women said, "The two of you must sit at the stern. We'll sit in the forepart of the canoe." They all got on board, went downstream until they arrived at their village, where they beached the canoe. Then they came up into the village and all of them made their way home. Such was the manner of Meavea's arrival at the village. The women spread the story around. "We picked up and brought along with us a horrible fellow." "Whereabouts is he?" asked the villagers. "At Lavau Uameta's place," was the reply.

On hearing the news a crowd gathered to have a gape at Meavea. Lavau Uameta's place was full of people who kept looking and making rude remarks. Lavau Uameta was asked, "What are you going to do with this fellow?" "I have brought him home to look after my place," said she. The village people, however, regarded him with loathing.

(169) *Faita soa voa Meavea are areve maea kofa lei, ereuka Lavau Uameta*
Night time at Meavea he his form true assumed, they-two Lavau Uameta

ita toari au iavaiape. A-, mea ōpaiape soa are siare maea kokōpu
with joined - used-to-lie. But time was-beginning time he boy body dwarf

ata au leiape. Lavau Uameta arero ore leipe, are karu
again simply used-to-become. Lavau Uameta him knowledge had, he person

lareva fareho-eka. A-, eite are lea etau karu aea la omoi kasirau.
good in-every-way. But actually she that thing person a to told nothing.

Are haria sa ore lei meiape. Soka Meavea lōvoa peiape mai lōfeare.
She alone by knowledge had was. So Meavea there lived way that-like.

Eite Lavau Uameta are vita kofa ia; areve rare Hilakeapo.⁸⁶ Are furuka
Actually Lavau Uameta she husband real with; his name Hilakeapo. He bush

tapora leita karu, aea soa foromai maria voa lei vovo meiape. Are areve
hunt making man, and time all outside at doing - was. He his

ua aea areve paumarehari ita la ofae eavai vei soa farafarapo haria
wife and his relatives also - eyes see to times few only

karikara voa foreraiape.
village in appearing-was.

During the night time Meavea would resume his proper form, and the two of them, he and Lavau Uameta, would lie down and sleep together. However, when early dawn came he would again take on the form of a boy dwarf. Lavau Uameta knew that he was really a very fine man, but she never mentioned this to anyone; she was the only one who was aware of it. Such was the mode of Meavea's living there. As a matter of fact, Lavau Uameta already had a husband whose name was Hilakeapo. He was a hunter who used to spend all his time roaming about the bush. It was only now and again that he would pay a visit to the village in order to see his wife and relatives.

17

(17a) *Soka lea soa aea voa Maipua karu ere maola kawai vei haiiri kekese*
 Well that time a at Maipua men they war go-inland to mind ready
leipe, ipi ivara eokere karu aea ereve lea furuka iri oti voa peiape.
 made, because fierce - man a their that bush inside place at lived.
Areve rare Safarakurukuru.⁸⁷ Are sa leiape mai mōfeare: are lea
 His name Safarakurukuru. He by used-to-do way this-like: he those
karikara karu la murufakao, usoso torea karu feare foreri, karu la paea
 village people - secretly, same stealing person like arrive, person - kill
larō vovo meiape. Areve mai reha soa savori voa. Soka Maipua karu arero
 eating - was. His way that time long during. Well Maipua men him
paeai vei haikaeaiape, a-, ere arero lei putoi vei usoso leiti kao, ipi
 kill to were-desiring, but they him make fall to equal was not, because
ere rofo seika karu eavia.
 they strength small men because.

There came a time when the Maipua men decided that they must go inland on the war-path. This was because in the bush inland there lived a very fierce man, Safarakurukuru by name. He was accustomed to approach the village stealthily, like some thief, and kill and eat one of the villagers. For a long time he had been doing this sort of thing. The Maipua men had been wanting to kill him, but because of their lack of strength, they had never been able to bring him low.

(17b) *Soka Meavea are areve lea ora ua la mō moipe, Lavau Uameta e,*
 Well Meavea he his that secret wife to this spoke, Lavau Uameta o,
karikara karu ere lea' lei ifo miaraipea? Lavau Uameta mō ōpe, Kao,
 village men they how do whoops are-making? Lavau Uameta this said, Not,
ere maola vei. Meavea are arero ata lalasi mō leipe, Maola soa leavoa?
 they war for. Meavea he her again question this put, War place where?
Lei lea ua mō ōpe, Kiriape heavita farakeka aea are mea karikara voa
 Put that wife this said, Inland man one a he this village to
murufa foreri, karu la torea lei paea larō vovea. Mea karikara karu
 secretly arrives, person - steals - kills eats always. These village men
arero apo sa saia soa voa arero pavai sore. Faitora ere vevere kei
 him bow with shoot time at him hit never. Now they tomorrow go
arero eli vei maola etau kekese la lei pea reha. Meavea arero mō
 him seek to war things ready - are-making that. Meavea to-her this

moipe, Vevere a araro lariōvi tetete maola oroti voa itapaia; ara ta
spoke, Tomorrow you me lead go war canoe to send-off; I also
maola kawai vei hai la kaeaipea.
war go to mind - am-wanting.

"Why are the village men shouting like that, Lavau Uameta?" said Meavea to his paramour. "It's nothing really," said she; "they're about to set off on the warpath." "Where's the fighting to be?" was Meavea's next question. "There's an inland man," replied the woman, "who keeps on coming to the village by stealth; he makes off with someone whom he kills and eats. Whenever the village men shoot at him with their bows, they never get him. Now they intend to set off inland tomorrow to hunt him out. They are making ready their weapons." "Tomorrow," said Meavea to her, "you must lead me to the war canoe and give me a send-off. I'm also wanting to go on the raid."

(17c) Soka ereuka ivutu iavi ea-a, te mea ōpōpe soa. Aite ereuka
Well they-two sleep lay-down lay, until time began time. Next they-two
itei, are areve apo la ovōpe. Lea apo sisikaheka kofa ipi areve maea
arose, he his bow - got. That bow very-tiny true because his body
kokōpu eavia, a-, are maea toarōrisa rovaea leipe soa, areve apo ita farisa
dwarf because, but he body changed big became time, his bow also arrows
ita ta rovaea leipe reha. Soka areve ora ua arero lariōvi, maola
with also big became that. Well his secret wife him led, fighting
karu ve oroti voa te foreōpe. A-, areve lea ora ua seraape. Soka
men's canoe to went boarded. But his that secret wife stayed. Well
maola karu Meavea la ofae eavōpe lea soa voa, ere foromai arero area
fighting men Meavea - eyes saw that time at, they all him laughter
sa vutea a' mōfeare moipe, A ta maola kawai vei haikaeaipea ei? Meavea
with poked - this-like spoke, You also war go to are-wanting eh? Meavea
mō ōpe, A, ara maola kawai hai la kaeaipea. Soka maola karu mō
this said, Yes, I war go mind - am-desiring. So fighting men this
ōpe, Kao, ipi a heavita kasirau; a siare seika! Ave apo ta
said, No, because you man not-at-all; you boy small! Your bow also
sisikaheka. Meavea mō ōpe, Soka e arero area sa vuteai loi, a-,
very-tiny. Meavea this said, Enough you me laughter with poke are, but
aite e eite ore leiti roi.
after you reality knowledge have will.

The two of them went to sleep and lay sleeping the night through. At early dawn they awoke, and Meavea got his bow. The bow was quite a tiny one because he had resumed his dwarf form. Whenever he turned himself into his full stature, his bow and arrows also became enlarged. His paramour led him to the warriors' canoe which he boarded, although his woman stayed behind. When the warriors saw Meavea, they all laughed at him, saying, "You are also wanting to go on the warpath eh?" "Yes!" replied Meavea. "I am also wanting to go on the warpath." "You can't be!" said the warriors. "You're not really a man at all; you're only a little boy. Your bow is also such a tiny thing." "You're poking fun at me," retorted Meavea, "but later on you'll know how things really are."

(17d) *Ere mai voa leia kei kei, Safarakurukuru ve oti voa foreri,*
They river up paddled went went, Safarakurukuru's place at arrived,

mai poe voa pavōpe. Meavea are erero lalasi lei mō moipe, Areve
river bank on stayed. Meavea he them question made this spoke, His

foreraita oti leavoa? Ere arero moipe, Areve foreraita oti meha. Are
appearing place where? They to-him spoke, His appearing place this. He

mōvoa forera, are soea vo ufa, mai itai veverapa vovea. Soka Meavea
here appears, he running - crosses, river side disappears always. So Meavea

erero mō moipe, Lareva ara sa mōvoa pavai roi. E farehoria kawai
to-them this spoke, Good I by here stay shall. You altogether go-inland

puavaia. Soka Maipua karu ere kava puavōpe reha.
all. So Maipua men they went-inland all that.

They paddled up the river until eventually they arrived at Safarakurukuru's place and halted at the river bank. Meavea questioned them, "Where does he appear?" "It's at this place that he appears," they replied. "He always comes out here, dashes across the river and disappears on the other side." "It will be better if I stay here," said Meavea, "while all of you as a group go in from the river." So all the Maipua thereupon set off inland.

(17e) *Meavea are areve maea toarōrisa, areve rovaea kofa feare leipe.*
Meavea he his body changed, his bigness true like became.

Safarakurukuru forerōpe soa voa, Maipua karu arero apo sa sei sei, karu
Safarakurukuru appeared time at, Maipua men him bow with shot shot, man

farakeka aeata arero farisa sa sei pavai kakaeite kofa. Safarakurukuru
one another him arrow with shot hit not-a-single-one. Safarakurukuru

are safauka au soea vo sokotipe. Soka Meavea arero ofae eovi, areve apo
he escaped off running - came. Well Meavea him eyes saw, his bow

aruovi, arero farisa sa saipe reha. Lea farisa arero pōvi faropōpe.
drew, him arrow with shot that. That arrow him hit pierced-through.

Faropi are mea voa putei, mora sukasukari lōri eaiape. Meavea are
Pierced he ground on fell, legs jerking that-like lay. Meavea he

hiva a' apo isuta mō ōpe, A! a teave!⁸⁸ A arave mai ore
boasted - bow exclamation this said, Ah! you Cat-fish! You my way knowledge

loi ei? Araro a avuteai roi ei? Aro ara saita reha!
have eh? Me you deceive will eh? You I shot that!

Meavea then changed his body and assumed his full size. When they sighted Safarakurukuru, the Maipua shot at him with their bows, but not a single man was able to get an arrow into him. Safarakurukuru thus managed to escape and came rushing along. When he came into view, Meavea pulled his bow and shot an arrow into him. The arrow pierced right through him. He tumbled to the ground and lay there with his legs jerking. Thereupon Meavea shouted his bow exclamation and boasted, "Ah! my Teave bow! So you know what I can do eh? You would deceive me eh? It was I who shot you then!"

(17f) *Maipua karu ata kerori forerōpe soa, Meavea toarōrisa are maea kokōpu*
Maipua men again turned appeared time, Meavea changed he body dwarf



evera lei aiseseiape. Foreri Maipua karu arero o mōri moipe,
 before became was-sitting. Appeared Maipua men to-him word this-like spoke,
 Karu leavoa? Meavea mō ōpe, Karu ara mōvoa sei opi laea meha; arero ofae
 Man where? Meavea this said, Man I here shot dead lies here; him eyes
 eavaia. Maipua karu mō ōpe, Ela sa arero sai. Meavea mō ōpe, Kao, ara
 see. Maipua men this said, We by him shot. Meavea this said, No, I
 sa sai. Maipua karu ta serea, are ta serea. Maola karu
 by shot. Maipua men also persistent, he also persistent. War men
 maeamarōva lei, ifo miōri, mō ōpe, Ela sa arero paeai, Meavea arero
 boasting made, whoop gave, this said, We by him killed, Meavea him
 paeai kasirau. Areve apo ita farisa ita kaekaelese. Ere lea paeōpe
 killed not-at-all. His bow also arrows also tiny. They that killed
 karu la ovi, oroti voa vuopi, ere foromai ereve elore elore maea la sauka
 man - got, canoe in put, they all their own own bodies - mud
 sa turi roroka lei, ere paraisa feri e-oi vovo isei isei karikara voa
 with smeared finish made, they paeai sang danced - went went village at
 lōri forerōpe. Forerōpe soa ere ereve maola fari hiva o rauapo
 that-like arrived. Arrived time they their war story boast word many
 ita a' a' fafarapaiape.
 with uttered uttered was-being-spread.

When the Maipuan men returned, Meavea had already transformed himself back into
 a boy dwarf, and he was sitting there. Along came the Maipuan and said to him,
 "Where's that man?" "Here he lies dead," replied Meavea; "I shot him. Take a
 look at him." "We are the ones who shot him," said the Maipuan. "No you
 didn't," retorted Meavea, "I shot him." The Maipuan insisted that they had
 done it; while Meavea asserted that he had killed the man. Then the warriors
 started to brag. They gave a great shout and declared that they, not Meavea,
 had killed their enemy because his bow and arrows were so small. They took the
 body of the man who had been killed and put it on the canoe. When they had all
 smeared their bodies with mud, they sang a paeai, and danced as they went down-
 stream. In that manner they eventually arrived at the village. On arrival they
 spread around with much boasting the story of their fight.

(179) Soka Meavea are ta karikara voa foreri, areve ora ua ve oti voa
 Well Meavea he also village at arrived, his secret wife's place to
 terōpe. Areve ora ua mō ōpe, Arave ora vita e, a kea
 went. His secret wife this said, My secret husband o, you boar's-tusk
 paeai ei? Lea o ve eite, a karu la kea vei paeai ei?
 take-hold eh? That word's meaning, you man - boar's-tusk for kill eh?
 Meavea mō ōpe, A, kea vita ve rare Meavea. A arave mea
 Meavea this said, Yes, boar's-tusk man's name Meavea. You my this
 kōkuveisa⁸⁹ ovi te ovo hiake ara vei lei mei sisōvi ovi itia. Maola karu
 coconut-shell take go blood little I for do say pour get come. War men
 arero la eloraipaea. Lō mei lea ora ua te ereve omopa voa
 him - are-cutting-up. That said that secret wife went their presence in
 foreri, Meavea sa moipe lea o la moipe. A-, karu farakeka aea Meavea ve
 appeared Meavea by spoke those word - spoke. But man one a Meavea's

kōkuveisa la toapi ovi tohorōpe. Lea karu ve rare Larihu. Aeata
 coconut-shell - snatched got broke. That man's name Larihu. And-also
are Maipua uri mōfeare moipe, Alalauraila alala aila.⁹⁰ Ereita uri
 he Maipua language this-like spoke, Alalauraila alala aila. We language
mōfeare: Are sa arero sai kasirau, ara sa arero sai.
 this-like: he by him shot not-at-all, I by him shot.

Meavea also arrived at the village and went to his paramour's place. She said to him, "My man, did you get the boar's tusk?" The question really meant, "Did you kill the man and so become entitled to wear the boar's tusk ornament?" "Yes!" he replied, "Meavea is the name of the boar's tusk man. Take this coconut shell container of mine, and go and tell them to pour a little blood into it for me, and bring it back. The warriors are now cutting up the body." At these words she went off to the men, and in their presence repeated Meavea's request. One of the men snatched hold of Meavea's coconut shell container and smashed it. This man's name was Larihu. He also said in the Maipuan language, "Alalauraila alala aila!" which in our language means, "He never shot the man; I was the one who did it!"

(17h) *Areve ora ua are ata kerori, areve ora vita tai te mō*
 His secret wife she again turned, her secret husband to went this
ōpe, Ave kōkuveisa karu rare Larihu sa ovi toa tohorai. Areve o ta
 said, You coconut-shell man name Larihu by took hit smashed. His word also
mōfeare auai, Lea karu a sa sai kasirau, are sa sai. Soka Meavea are
 this-like says, That man you by shot not-at-all, he by shot. So Meavea he
areve lea tohorōpe kōkuveisa la ovi, uta totori, éla sa musikea
 his that smashed coconut-shell - took, hole drilled, thread by threaded
aruovi topasaeōpe. Soka roroka lei pe soa, are avoha lei,
 pulled joined-together. Well finish made time, he food-taboo observed,
kauari ruru elore mai uka, elōela voa tororuka au lōpe. Aite
 sweet-potatoes peel own hand peeled, pot in boiled simply ate. Next
are otoare mō ōpe, Mea Maipua karu ara sa aite saroroapai roi. Soka
 he promise this said, These Maipua people I by later destroy shall. Well
Maipua karu ere lea paeōpe karu la la' haroavi foromai kaleipe.
 Maipua people they that killed man - ate consumed all finished.

The woman came back to Meavea and told him how that a man named Larihu had taken his coconut shell container, and had smashed it. "He also declared," she added, "that you hadn't shot the man at all, but that he had shot him." Meavea took his broken coconut shell container and mended it by drilling holes, putting through some thread and pulling the bits together. When he had finished the mending, he, in accordance with the food taboos observed by a man who has killed another, peeled some sweet potatoes for himself, cooked them in a pot and ate them. Then he made a vow, "One of these days I'll destroy these Maipuan." For their part the Maipuan made a meal of the man who had been killed, and ate him all up.

(18a) *Lea ve aite voa Meavea areve lea kokōpu maea kiripai auke ita meiape.*
 That of later on Meavea his that dwarf body left not with was.

Meme are areve ora ua la ereuka mai voa kei, saiva foi vei moipe.
Until he his secret wife to they-two river up go, clearing make to told.

Meavea are saiva fei roroka lei, are areve ora ua la mō moipe, Lavau
Meavea he clearing made finish made, he his secret wife to this spoke, Lavau

Uameta e. Soka areve ora ua mō ōpe, Levea? Meavea mō ōpe,
Uameta o. So his secret wife this said, What-to-do? Meavea this said,

Elaka roro iri voa oropai vei. Soka ereuka roro iri oropi, Meavea
We-two weeds inside in enter to. So they-two weeds inside entered, Meavea

areve ua havihavi leipe. Lea leiape iri voa karu farakeka
his wife sexual-intercourse had. That was-doing inside at man one

aea ereukaro tola arori voa uka avi eavaiape. Areve rare Epe.⁹¹ Mea
a them-two tree above on hidden sat was-looking. His name Epe. This

karu are Kaipi karu; are Maipua voa evera isei peiape. Mea karu are
man he Kaipi man; he Maipua to previously went stayed. This man he

ivuta maea lei, tola arori voa eaiape. Soka are Meavea are ua ita eaiape
iguana form had, tree above on was-lying. So he Meavea he wife with lying

la ofae eavōpe lea soa voa, are areve elore haiiri voa o mō ōpe, Ahai-e!
- eyes saw that time at, he his own mind in word this said, Alas!

ara mea oti voa evera koti mea vovea, a-, ara ua laeai sore. Aite
I this place to previously came me always, but I wife marry never. Next

Epe are tola taheka la toeti ovi, Meavea la toōpe. Toa Meavea are ofae
Epe are tree bit - broke-off took, Meavea at threw. Threw Meavea he eyes

kerori kerori a', arori voa misilei eovi, karu la ofae eavōpe reha. Eovi Epe
turned turned -, above to looked-up saw, man - eyes saw that. Saw Epe

arero kaiopi mō ōpe, Kake e, a faitora koti mea, a-, a ua laeai
on-him looked-down this said, Friend o, you now come are, but you wife marry

roroka. Ara evera koti mea vovea, a-, ara ua laeai sore.
complete. I previously came am always, but I wife marry never.

Following that affair Meavea continued to live there, and he did not relinquish his dwarf form. There came a time when he told his paramour that they should go up river to make a garden clearing. When Meavea had finished cutting down the trees to make the clearing, he said to his paramour, "Lavau Uameta!" "What is it?" she asked. "Let's go into the bush," he replied. The two of them went into the bush, and there Meavea had sexual intercourse with his woman. All the while they were doing this, there was a man sitting hidden in the tree above who had his eyes on them. His name was Epe. He was a Kaipi man who had come to Maipua a long time before. He had the form of an iguana, and he lived in the tree tops. When he saw Meavea lying with his paramour, Epe said to himself, "Alas! I came to this place a long time ago, and here I've been ever since, yet I have never had a wife." Then Epe broke off a small piece of wood and threw it at Meavea. Thereupon Meavea looked this way and that, and then when he took a look upwards, he saw a man staring down at him. "My friend," said Epe, "you have only recently come here, but you have already married a woman. I came here a long time ago, yet I have never had a wife."

(18b) Meavea mō ōpe, Kake e, a ave maea lōfeare lei meita ipi
Meavea this said, Friend o, you your body that-like has is-being because

levea? Epe mō ōpe, Kake e, ipi ara ua ore kasirau, arave maea
 what? Epe this said, Friend o, because I woman know not-at-all, my body
 lea vei ivuta feare lei mea vovea. Meavea arero mō ōpe, Kake e, a
 that for iguana like has is always. Meavea to-him this said, Friend o, you
 eapo mōvoa au iavaia. Ara miri voa isai ao. Meavea arero kiripi,
 please here simply lie. I beach to go first. Meavea him left,
 ereuka ora ua ita elore oti voa au isaiepe.
 they-two secret wife with own place to simply went.

"Friend," asked Meavea, "why is your body the way it is?" "It's because I have never known a woman, my friend. That's why it is that my body has come to resemble an iguana's." "May I suggest, my friend," said Meavea to him, "that you stay here while I first make a trip to the coast." So Meavea left him and he and his woman went coastwards to their home.

(18c) Aite sare Meavea are areve ora ua la mō ōpe, Elaka ata mai
 Next day Meavea he his secret wife to this said, We-two again river
 voa kavai vei; elōela ta ovaia. Soka ereuka au kavōpe. Kei kei
 up go to; clay-pot also get. So they-two simply went. Went went
 ereuka foipe lea saiva oti voa forera avōpe. Avi Meavea are itei
 they-two felled that clearing place at arrived sat. Sat Meavea he arose
 tola sese hariaharia eli maravi maravi ovi forera roroka lei, elōela
 tree fibres various sought got got took arrived finish made, pot
 voa epōpe. Epi roroka lei pe soa voa, Meavea areve kake la isa mō
 in boiled. Boiled finish made time at, Meavea his friend to called this
 ōpe, Kake e, a faukaia. Epe are lavelave fauka fauka mea voa
 said, Friend o, you descend. Epe he quickly descended descended ground on
 forerōpe. Foreri Meavea areve kake la toloto ma sa viseōpe. Aite are
 arrived. Arrived Meavea his friend - leaves water with bathed. Next he
 areve mai itai la aruovōpe. Aruovi areve lea kake hehea lei fi ōpe. Soka
 his arm side - pulled. Pulled his that friend pain felt cry made. So
 lea mai are haura lei pe reha. Aite are mai itai ta aruovōpe reha. Aite
 that arm it straight became that. Next he arm side also pulled that. Next
 are mora ta aruovōpe. Aite are mora itai ta aruovōpe. Soka Meavea are
 he leg also pulled. Next he leg side also pulled. So Meavea he
 areve mai ita mora ita lōfeare lei haura lei pe. Aite are areve fe
 his arms also legs also that-like made straight became. Next he his penis
 aruovi aea areve kō ta lōri lei kekese lei pe. Soka lōfeare lei,
 pulled and his scrotum also that-like made finished made. So that-like did,
 Epe are karu kofa lei pe.
 Epe he man true became.

The next day Meavea said to his paramour, "Let's go up the river again. Bring a cooking pot also." The two of them set off up the river, and in due course reached and settled in at the clearing they had made. Then Meavea began to look around and to collect various kinds of herbs. When he had finished getting what he needed, he boiled the herbs in the cooking pot. The brew now being ready, Meavea called to Epe, "Come down, my friend!" Epe quickly came down to the

ground. Meavea bathed his friend with the water brewed from the leaves. Then he gave a pull on one of his friend's arms. This gave such pain that Epe cried out. However, that arm was thus made straight. Next Meavea gave a pull on the other arm. Then he pulled one of Epe's legs, and after that, the other leg. In that way Meavea straightened both the arms and legs. Finally Meavea gave a pull on Epe's penis and by so doing he put also his scrotum in proper shape. In that way Epe became a real man.

(18d) Aite Meavea are Epe la mō ōpe, Kake e, elaka uvi turai vei.

Later Meavea he Epe to this said, Friend o, we-two house build to.

Soka ereuka tola fei fei, uvi la turi turi roroka lei, ereuka
So they-two trees felled felled, house - built built finish made, they-two

lea uvi la aru voa sarapi, rare mōri aravōpe: Maomao,⁹² itai ve
that house - middle at cut, name this-like called: Maomao, side's

papuvita Meavea; Ruparuparau⁹² itai ve papuvita Epe. Soka ereuka lea
owner Meavea; Ruparuparau side's owner Epe. So they-two that

roroka leipe uvi voa pavōpe.
finished made house in lived.

Time went on and then Meavea said to Epe, "My friend, let us build a house." So the two of them set about felling timber, and worked at the building until the house was complete. They divided the house into two parts, and named it after this fashion: Maomao was the half that belonged to Meavea, and Ruparuparau, the owner of which was Epe. The house having been completed the two of them settled in it.

19

(19a) Pōvi pepe sare aea voa Meavea areve kake la mō moipe, Kake e,
Dwelt until day a on Meavea his friend to this spoke, Friend o,

arave mea o a aura mapai. Elaka Maipua karu la paeaita leafeare?
my this word you - listen. We-two Maipua people - kill how-about-it?

Epe tava o arero mō moipe, Kake e, ipi levea? Meavea mō ōpe,
Epe answer word to-him this spoke, Friend o, because why? Meavea this said,

Ipi ere sa arave kōkuveisa la toa tohorōpe eavia. Lea vei ara tava
Because they by my coconut-shell - hit smashed because. That for I price

miarai haikaeaipea. Epe mō ōpe, Lareva, elaka erero paeai roi.
give am-wanting. Epe this said, Good, we-two them kill shall.

In that manner they lived, until one day Meavea said to his friend, "Just listen to this word of mine. How about the two of us killing off the Maipua people?" "Why do that, my friend?" questioned Epe in reply. "Because," said Meavea, "they smashed up my coconut shell container. That's the reason why I want to get my own back on them." "Very well!" replied Epe; "the two of us will kill them."

(19b) Soka ereuka haiiri seseōvi roroka lei, sare aea voa ereuka isei
Well they-two minds considered finish made, day a on they-two went

karikara karu la mōfeare moipe, Maipua karu e, e te ekaka paeai; ekaka
village people to this-like said, Maipua people o, you go fish catch; fish

foreri maealolo-maealolo-eite⁹³ la leipea. Soka karikara karu mō
are-appearing bad-bad-extremely are-doing. So village people this

ōpe, Leavoa? Meavea mō ōpe, Hivei ape voa. E karu foromai teraia, said, Where? Meavea this said, Hivei mouth at. You people all go,

karu farakeka aeata levi seraia. Karu foromai teraia. person one a do-not stay-behind. People all go.

Karikara karu foromai ere te kaleipe. A-, karu āre aea atutemori Village people all they went completed. But persons young and children

ita sa karikara voa seseravōpe. also by village in stayed-behind.

So they considered how this could be done. Having decided on a plan, they set off one day, went downstream and said to the villagers, "Maipua people, you should be off catching fish. Great shoals of fish have appeared." "Where?" asked the villagers. "At the mouth of the Hivei River," replied Meavea. "All of you ought to go. Don't let a single person stay behind. Everyone should go!"

Off went every one of the villagers; only the young people and children stayed behind in the village.

(19c) Soka Meavea auka Epe ita aite meara voa fauka, ereuka marisa Well Meavea pair Epe with later empty to descended, they-two girls

lareva lareva la mai paea fasi, erero taravi te ereukave uvi voa good good - hand held fastened, them led went their-two's house in

utape ita sasauka avōpe, aea siaresi lareva lareva ta lōri leipe. door with shut sat-down, and boys good good also that-like did.

Maealolo karu ereuka haikaeai kasirau, karu lareva lareva haria. Bad people they-two wanted not-at-all, people good good only.

Lōfeare lei lei tetetete siare lareva lareva marisa lareva lareva ita la that-like did did until boys good good girls good good also -

ereuka sa taukōrovi kaleipe. they-two by obtained finished.

Then Meavea and Epe descended on the village, bereft as it was of adults. They seized the best girls, tied them up, took them to their house and fastened the door on them as they sat there. The best of the boys they treated in the same way. The inferior ones they rejected; it was only the choicest ones that they wanted. In that way they were able to get together for themselves all the finest boys and girls.

(19d) Soka karikara karu ere tetetete. Hivei mai ape voa forerōpe. Well village people they went. Hivei river mouth at arrived.

Foreri ere ekaka rauapo kofa la sukaēōpe. Ere hailareva lei ifo Arrived they fish many true - encountered. They happy became whoops miaraiape. A-, Meavea auka areve kake ita ereuka maso toa toa, si were-giving. But Meavea pair his friend with they-two spells made made, delay

kasirau mea foromai murumuru lei, kevaro mavi mavi, sisorea not-at-all weather all dark became, lightning flashed flashed, thunder

ta oei oei,⁹⁴ karu foromai la toa saroroapi kaleipe. also rolled rolled, people all - hit destroyed finished.



Meanwhile the villagers had arrived at the mouth of the Hivei River, and had got a very big catch of fish. Overjoyed at this, they began whooping with delight. However, Meavea with his friend set about performing their magic spells, and then, all of a sudden, everywhere became dark. The lightning kept on flashing, the thunder rolled and rolled, and all the villagers were destroyed, not one survived.

(19e) *Lea vei Meavea hailareva foromai lei e-oipe. Are kōkuveisa ve*
 That for Meavea happy all was danced. He coconut-shell 's
tava lōfeare miōri roroka leipe. Lei are aite siaresi ita marisa ita
 pay-back that-like gave finish made. Made he next boys with girls with
la paparaea, ere karikara voa popōvōpe. Meavea Kivavikia (Kivovia) auka Epe
 - released, they village in dwelt. Meavea Kivavikia (Kivovia) pair Epe
Savora ita ereuka karu la poesapi fara mō ferōpe:
 Savora with they-two people - annihilated song this sang:

Vila saoa,
 Men destroy,

Vilakaru Kaivare e saoa;
 Menfolk Kaivare - destroy;

Namau uavila saoa,
 Namau women destroy,

Vilakaru Kaivare e saoa,
 Menfolk Kaivare - destroy,

Pavaia pavaia toeaia.
 Stay stay gather-together.

Namau akure Ive-veiape
 Namau sons Ive-river-mouth

Vika lasira maola toaia.
 Man killing war wage.

Pavaia e.
 Stay oh!

Kevaro maeramaera e,
 Lightning keep-flashing -,

Namau akure Iveiape,
 Namau sons Ivei-mouth,

*Vila lasira kevaro Iveiape o-o-a-a.*⁹⁵
 Man killing lightning Ivei-mouth o-o-a-a.

Kaipi karu ve o mōfeare: Maipua karu ere Safarakurukuru la lōpe lea
 Kaipi people's word this-like: Maipua people they Safarakurukuru - ate that
vei, ere karu ve sarōva larita mai malasa lei lei itiiti faitora soa
 for, they people's flesh eating way familiar became became unto now time
 voa.⁹⁶
 at.

Soka Meavea Kivovia ve fari kaleita reha.
 Well Meavea Kivovia's story ends that.

Thereupon Meavea danced in his joy. That was the way in which he revenged the breaking of his coconut shell container. Then he released the boys and girls, and they lived in the village.

This was the song sung by Meavea Kivavikia (or Kivovia) and Epe Savora when they destroyed the Maipuan people:

"Let destruction come upon the men!
 Let the Kaimari menfolk be destroyed!
 Let destruction come upon the Namau women!
 Let the Kaimari menfolk be destroyed!
 Stay! stay! gather together,
 You Namau sons, at the Hivei River mouth!
 Let the man-destroying conflict be waged!
 Stay!
 Let the lightnings keep flashing
 Upon the Namau sons at the Hivei River mouth,
 The man-destroying lightning at the Hivei River mouth!"

The Kaipi people say that because the Maipuan ate Safarakurukuru, they became addicted to eating human flesh, and have continued so doing until the present day.

So ends the story of Meavea Kivovia.

NOTES TO MEAVEA KIVOVIA

1. Karama village, at the time when Pryce Jones made his visit, would have changed little from traditional ways for it was then remote from both government and mission stations. Kerema was not established until 1906, and thirty years were to pass before Koaru Mission Station was opened. The traditional life and thought of the Elema is thus closely mirrored in the narrative.
2. *Meavea* is from *mea*, the verb 'to be, to have being'. The *m* and *v* represent the same phoneme, nasalised in the initial position. The reduplication implies continuous being, and is an epithet rather than a personal name.
Kivovia or *Kivavia*, the name takes the form *Kivavikia* in 19e, carries the meaning of 'Protector, Defender', from *kiva* 'care' + *vika* 'man' (Kaipi dialect = *vita*).
 An account of the myth, which shows little correlation with the version here presented, will be found in Morea Pekoro's *Orokolo Genesis*, pp.9-16. The name there appears as *Kimamia*.
3. For the linguistic evidence see my contribution (chapter 8) to Franklin, ed. 1973, particularly pp.286-290.
4. The suffix *-apo* means 'great' of (of people) 'senior'; cf. *Oa-Laea*, note 1.
Ive-apo is associated with the Kaipi clan. Williams (1940:132), in his list of *maea ihura* 'body cries', the exclamations made in moments of triumph, gives 'oro tree' (*Hibiscus tiliaceus*) as the ordinary meaning of *ive*. This must be a mistake because the oro tree is a totem of the Melaripi (in Orokolo the Ahea or Hurava) clan. The identification should perhaps be with the *ivi* tree, the Rose Apple (*Syzygium jambos*).
Ueri-apo finds brief mention in *Oa-Laea* 18a, where the name could mean simply 'grandmother'. The other name *Uvari* in *Hohao* p.28), in the

form Lumori, is the female *ualare* of the Savoripi clan which has a long myth relating her adventures floating out to sea in a hollow log. Lumori (*salovaea* in some dialects, *Orokolo*, *haravea*) is a tree with fragrant golden yellow flowers (*Pterocarpus indicus*).

Hiovea-apo in everyday parlance the Great Black Cockatoo (*Probosciger sterrimus Macgilliverayi*) is a bird totem of the Kaipi clan. He appears in the Marai Eare myth as a tale-bearer. He later performs a similar role in this myth, as he does in *Hohao* pp.48, 55-56. There his name is Hitovea Mira, and he is called Kivovia's younger brother.

Meoho would seem to be the *itai o*, the associate name, for *Tui*. The latter is a bird with black plumage found in grassy areas.

5. *Moro-Mavu* - the names are joined to form the honorific title for junior females of the Kaipi clan. Lou ('mother') Moro is similarly used for senior females. See chart at the end of my *Dictionary of Toaripi* (Brown 1968). In *Hohao* p.43 Moro is described as being the mother of Kivovia. Later, in a variant version on p.47, she is said to be Kivovia's wife.
6. *avavu* 'haven, anchorage', may also mean a quiet reach of a river out of the way of the current where canoes can be moored.
tariva - the name of a tree that grows in the swamps.
tu - the mound of the Scrub Hen, is a word used in traditional compound expressions to mean 'handiwork'; e.g. the Uaripi clan name for 'house', *Hola-tu Pose-tu*; cf. *Oa-Laea* note 18.
7. *Maiko-foa Safa-foa* - Maiko is the Kaipi clan name for 'sago', *safa* the associate name. *Foa* = 'pattern, design'.
Kou = *Koka*, a kind of mangrove, *pevoa* the associate name. The decorations for the house would be made of shredded immature palm leaves and also pieces of board, *susu*, incised with traditional designs, *foa*, associated with the clan of the owner.
8. In the song some of the verbs have *Umore* as subject, i.e. *alaia* = *alaeai* 'enter', *lavaia* = *la mea* 'is'; for others the subject is the decorations, i.e. *sa taia* = *sa toea* 'are hanging', *lataia* = *la toea* 'there hang'; *moravaia* = *moravai* 'raise'. These differences from ordinary speech found in the songs are due to archaic forms, dialectal variations, or alterations that stem from rhythmic requirements.
soa can mean 'time' or 'place'; here it has the latter meaning.
ve (Western Elema) = *voa* 'at'; *va* = *meha* 'this, here'.
9. *Maiu* (= Williams' *Baiu*, but also *Maiu* on the same page 132) is the hero of the Leikipi clan. There is an account of *Maiu* in *Morea Pekoro's Orokelo Genesis* pp.11-17.
10. The traditional practice for boys who had reached puberty was to undergo a period of seclusion when they kept out of public sight (see Williams 1940: 75-78). Meavea erected his *elavo* so that he might have there his period of seclusion (*hehōva*).
Laulu elavo Pivae elavo - name of men's house associated with the Kaipi clan.
11. *Moro ve fari* - i.e. that she, like Meavea, was approaching the age for marriage. For girls at puberty there was no period of seclusion and no restrictions on their appearance in public. A girl would live for a while in the company of other girls of her age set and subclan under the supervision of an elderly female relative, who would give instruction in behaviour. Having no domestic chores to do, these *marisahōva* spent much of

their time amusing themselves on the beach, *mavao oreai* being a favourite game (see 4b). They would also parade around the village decorated and attractively dressed in brightly-coloured 'grass' skirts.

12. The packet of betel nuts was a love token, the magic performed over them love magic (cf. Oa-Laea, note 31). Meavea was proposing marriage to Moro.
Eveipero-Sosopero is the Kaipi clan name for betel nut. Evei is seen also in the (Heatoare) Kaipi honorific title for junior males, Evei-Maoa Kaiva-Mauka.
13. *Miaipeve Savieve* - the Savoripi clan name for betel nut. This was Umori's clan. It was not unusual for someone other than the young man concerned to convey a proposal of marriage. However, in this case Umori also took with her charmed betel nuts of her own in order to further her plan of seduction. Furthermore, had she followed the socially approved pattern, she would have made her first approach to the girl's parents.
14. *Lauta* - the 'Flame Tree' (*Erythrina indica*), a tree totem of the Savoripi clan.
15. *Oromiri* - 'Hibiscus Beach'. Oro is a tree (*Hibiscus tiliaceus*) that grows in sandy soil fringing the beach. It is a tree totem of the Melaripi clan.
16. The narrative is not implying that there was previously no sun; rather that Umori came from the gloomy dense upland jungle where the sun is obscured by the thick growth of trees and cloudy sky.
17. *Lavau ve soa* - Lavau, or to use the more usual spelling, Namau, is the Elema name for the people and region to the west, the eastern Purari delta.
18. *Ōva* - a tree with hard timber, a totem of the Auipi clan. The associate name is Fila. Hence the Auipi name for betel nut, *Ōva-fare Fila-fare*.
19. *Pairi* - a tree with durable timber, used for joists. When small it is known as Laperi. It is a tree totem of the Kaipi clan. Umori used the bark as a masticatory instead of pepper.
20. *Evoa-apo* - the *ualare* of the Auipi clan; Lou-Aro is the female *ualare*. The names appear in the Auipi honorific modes of address, Oa-Evoa for senior males, Lou-Aro for senior females.
21. *Auari ve marisa oraka* - Evoa is here named Auari from *aua*, an obsolete name for the coconut. The clan name Auipi is derived from *aua* + *ipi* 'base' or 'origin'. The names of the two daughters are joined for the clan honorific title for junior females. Aro, in ordinary speech, is the Frigate Bird (*Fregata aquila*); *Pōla*, a kind of mangrove.
22. *Moro-Mavu* - the joint names form the honorific title for junior females of the Kaipi clan.
23. *mavao oreai* (*mavao* = *ma voa* 'in the water'; *oreai* 'to tread upon') to play a game, popular with *marisahōva* 'teenage girls', in which they ran in a line through shallow water, splashing each other as they did so.
24. *oroī-tolo* - a variant for *ori-tolo* 'bird (*ori*) feather', usually from the tail or wing. Although the narrative does not specify this, Umori, her clan being Savoripi, would have sported a feather from a cockatoo (*posōva*), the bird totem of that clan.
25. Umori offered to Moro the two packets that she had with her, one with Meavea's charmed betel nuts, the other with her own. For Moro to accept

- such a packet of betel nuts indicated that she welcomed the attentions of the young man that Umori appeared to be (cf. Oa-Laea, note 31).
26. *Koipavikia* ... *Maiko poa* - the latter is the Kaipi clan name for sago. The name of the pig is in the Kaipi dialect (*vikia* = *vita* 'man'); *Koipa* is a totemic name.
 27. *lakakare* (*Orokolo marupai*; illustrated in *Orokolo dictionary* (Brown 1986: 82); see also Williams 1940:105). These charms are made from dwarf coco-nuts. In former days they were believed to embody spirits that with appropriate spells would do a sorcerer's bidding. The reason for fastening the *lakakare* to Moro's skirt is disclosed later.
 28. *Mou elōela* - *Mou* is a village near Hall Sound. The name is used as an associate word for *faiita*, the red clay formerly used as a pigment and which is found at *Mou*. The pots (*elōela*) made from this clay were traded with the *Elema* for sago and other gulf products.
 29. *lavuri* = *lavelave* + *-ri*, the adverbial suffix.
sivuri - *sivuri kiri* or *sivu kiri* is to squat on one's haunches. Here the pot is being addressed with a simple spell to hasten the cooking of the food.
 30. *karaki* - the very large leaves of the sago palm have stout midribs which are used for a variety of purposes, particularly walling, as here.
 31. *Tete Pakore*, a younger clan brother of Meavea, is a kind of lizard.
 32. *arave vita kofa* 'my true husband'. This recognition was due to her having chewed his betel nuts rather than the ones that Umori had charmed.
 33. *mai itai karu* - these were Meavea's clan sisters, *Mui-Hoa'hoa'* and *Ilili-Lapiri*. These are freshwater shellfish.
 According to another version of the myth, Meavea did obtain a canoe, but while crossing the river it overturned and Moro was carried downstream by the current, swept out to sea, and was eventually washed up on Evarapo's beach (see *Hohao* pp.47-51).
 34. *tōva* - an obsolete word for 'fish', encountered in poetry; *ekaka* is the word now in use.
 35. *kerea mora sukai* - it was customary at the onset of someone's death for the mourners to perform a peculiar dance or procession called *mora kerea sukai*. This would continue for a couple of hours or so amid wailing and shrieking.
tu-maea ivoka-maea - *maea-tu* or *tu-maea* means body (*maea*) with signs of mourning, i.e. daubed with mud or blackened with charcoal.
ivoka was a kind of gaiter made from string that was formerly a part of the mourning outfit for widows. Here it serves as an associate term for *tu*.
toae-maea maiova-maea carries the same meaning of being in mourning.
peka (= *pekauke*) 'slimy mud'.
ivi - a traditional term belonging to the Kaipi clan used to refer to parts of the body or personal possessions; *kaivi* is the associate word.
 36. *eloe* = *elore* 'own, self'; *suave* or *suavi* = *sukai* (*kerea sukai*); *raepa* = *laepa* 'is being'; *avira* = *vita* 'man'; *maroai* = *maea foa'foa* 'sway the body'.
 37. *kokōva* - various kinds of woven bands made from slender-growing varieties of rattan cane (*Calamus* sp.), formerly worn by widowers when in mourning.

38. *Hiovea* was given a brief mention at the opening of the myth (see note 4). Here he performs a more active part in the narrative by becoming Meavea's *moraitai* 'close friend'.
39. *Kake* or *moraitai* are words sometimes used without much depth of meaning, but they can stand, as here, for a permanent relationship that may become hereditary when sons continue the close friendship.
40. *toae-maea vitōva-maea - vitōva*, like *maiova*, is an associate word for *toae*. *aro sa turai* 'rub charcoal over the body'. This was a more lasting sign of mourning that took the place of the slimy mud used at the initial stage.
41. *ita-luka* - a small string bag worn hanging down on the chest by widowers and widows.
42. *itari* - a wide bark belt formerly worn by men when fighting or mourning. Pulled tight this would stifle the pangs of hunger when on a restricted diet, such as while mourning.
43. *Lapera* - Meavea used *Lapera* wood for making the charcoal because the tree is a *Kaipī* totem.
44. *Leilavi Kaseravai* - this *Kaipī elavo* name is formed from the names of two kinds of grass that are associated with the clan; *Lei*, a coarse grass known generally as 'kunai', that grows on coastal hills (*Imperata exaltata*), and *Kasera* which is like *Lei*, but grows in tussocks.
45. Meavea's unwillingness to marry *Hiovea*'s daughters was an outcome of their close friendship, as Meavea later explained to him. The daughters would have been accustomed to address Meavea as '*Oa*' ('father'). *Tui* is a bird of medium size with black plumage, found in grassy areas; *Meoho* is the associate name.
46. *fasea* = *ferai* 'sing'; *erave* a variant for *elavo*.
marea is here the associate name for *elavo* 'men's house'. It comes from the *Namau* language where it is the ordinary word for 'house'. The *Roro*, east of Cape Possession, who adopted men's houses in imitation of the *Elema*, gave them the name of *marea*.
47. *eroe* = *heroe* - Western *Elema* for *T. foroe* 'pleasing, delightful'.
lavai = *la mea* 'here is'; *lavai* = *la avai* 'here sits'.
48. *kavokavo* - a basket made of woven cane, in former times used for the presentation of food at feasts. The art of making them is no longer known.
49. *Mava* is a freshwater fish akin to the Catfish; *Tavoau* is the associate name. The different kinds of fish that assisted *Moro* in the journey downstream are fish totems of various clans: e.g. *Avare* and *Piru*, together with *Koeta* and *Mativu*, belong to the *Savoripi* clan; *Uvita* and *Marita* with *Auipi*; *Pasuka* and *Arōva* with *Melaripi*, to which clan the birds *Isou-Mao* also belong.
50. In the *Hohao* version of the myth *Moro* names her son *Maria Ere* (Beier and Maori Kiki 1970:47).
51. *Evara* is a notable figure in *Elema* mythology (see Williams 1940:173-179, 334-335). Williams gives his name as *Evarapo*, which adds the suffix *-apo* to the name (see note 4). Although he is identified with *Mirou* of the *Oa-Laea* myth, we here get quite a different picture of him. The *Oa-Laea* myth presents him as an attractive young man, setting out in high spirits on his adventurous journey to *Lavao* Island to seek his lady-love. Here he is a

- lustful character of mature years, whose horizon is limited to his Ovo-Faira beach along which he prowls up and down. He had now several wives, the chief one being Tiapai Morikera. He shows little respect for her, however, when Moro comes on the scene. Of Avearo there is not a mention (but see note 55).
52. Williams (1940:335) has a brief excerpt from this myth which describes Moro as having come down the river in the company of her mother, Lakekavu. Evarapo takes both of them as wives.
 53. These various mud-skipppers, fish and crabs are totems of the Kaipi clan. There were no restrictions on the killing of totems associated with one's clan, but it should not be done in sport as Lavao was prone to do. Later (in 12c) he kills an Eruku and a Pisali fish; there is no further protest from his mother.
 54. We are not told who taught Levao the canoe-maker's craft. This presumably would have been his foster father Evara. As we learn from the Oa-Laea myth Evara (Mirou) was an expert canoe craftsman (see Oa-Laea 2).
 55. Levao is said to have got his canoe name from his foster father. Evara did not, however, pass onto Levao the canoe name that belonged to his own Melaripi clan. This would have been Lalaupota Kipiripota (Oa-Laea note 92). Instead the name he gave to Levao really belonged to Avearo's Sove Heaea clan, Meauripota Kipiripota. Are we to see in this a cryptic reference to his own early quest by canoe in search of Avearo?
 56. *Oaeafefo Kokafefo* - In the Hohao version of this myth (Beier and Maori Kiki 1970:47), Levao, or Maria Ere as he is there, has only one wooden crew who lacks a name. Maria Ere was obliged to have many attempts at making his model crew man before he managed to make one that would obey his directions.
 57. *Lavaia vira ve tao ... Karoa vira ve tao - vira = vita 'man'*. Lavaia-tao Karoa tao is the Melaripi clan name for 'axe', in this case a stone one. This did not belong to Levao. He must have borrowed it from his foster father, Evara (cf. Oa-Laea note 43).
kaea is here the parallel word to *vira 'man'*, and should carry a similar meaning. Possibly it should be *maea 'body, form'*. I have understood it as such in the free translation.
 58. *atute merava* - a very grave insult. Levao had no standing whatsoever in the village. As he was fatherless and his mother was an immigrant to the local community, he was without land rights, neither could he make a claim on any other property such as coconut palms or sago.
 59. *Era ma* - one of the mouths of the Purari River, although there is a river of this name to the west of the Purari (see note 68).
 60. *Pasuka ita Arova ita* - the killing of these fish together with those named subsequently, as well as the birds Isou-Mao, is in revenge for their having caused his mother to arrive naked on Evara's beach.
 61. *apo isuta* is the exclamation of triumph when an arrow has hit its mark. The *isuta* vary from clan to clan and embody the name of the mythical ancestor or totem of the clan. Here Levao voices a more elaborate *isuta* which ultimately leads to him being joined by his father Meavea.
Apo-Teave Overa-Hua - Teave is a freshwater catfish with yellow spots; it is a Kaipi totem. Overa-Hua the associate name with Apo-Teave.

62. *Maiko haro* - Maiko is the Kaipi clan name for sago (see note 26). The arrow head (*haro*) for fishing is usually many-pronged. Stout wire is now the favoured material for the prongs; formerly hardwood prongs made from the outer part of the sago trunk were in use.
avuiauuke = *vuteai* 'deceive'. The refraction in the water made successful shooting difficult. The arrow is described as going right into the fish. This suggests that Levao was using a single-pointed arrow instead of a many-pronged one. Much greater skill would be required in the shooting.
tavera = *la+me+la* 'is here'.
sarufa merava - a *sarufa* is a person taken, usually when young, into a family, and who gets called upon to do all the chores.
63. *Ive ve mai ape*. As the Purari River nears the coast it forms a delta which is a maze of creeks and waterways. *Ive* could be the Ivo River, the middle of the three main branches into which the lower Purari divides itself.
64. *Muko Mai* - a stretch of river somewhere in the Purari Delta.
65. *Lovare Mai* - another stretch of river which is difficult to identify. It is clear, however, that Levao is retracing the route along which his mother was carried down to the coast years before. As he does so he exacts revenge on the birds and the various kinds of fish for the humiliation they caused, in that they bit off pieces of her grass skirt.
66. *Kaukiova Mai* - Levao has now reached the stretch of river where his mother fell into the water.
67. *Maiko* - Hiovea, as a Kaipi clansman, uses the clan sago name for his fishing rod which is the midrib of a sago palm leaf.
68. *Era ma* - a river of this name will be found on maps, but it flows into the sea to the west of the Purari Delta. It cannot therefore be the Era mentioned here.
69. *etau aea ara sa mapai* - emphasis is given to the object by putting it first. The normal order is SOV: *ara etau aea la mapai*.
70. *lupaia ruru* - from the Kaipi clan name for coconut, *kaiva lupai*; *ruru* here does not have the meaning of 'bark', but = T. *surua*, the covering like coarse sacking that surrounds the base of the flowering shoot. It is stitched together to make bags.
71. *Tati karu*. The Eastern Elema give the name *Tati* to the people who live up the Miaru (Afaifu) River, the inland neighbours of the Iokea and Moripi Elema. They speak an Austronesian language akin to Mekeo. Further to the north-west are the Kovio who have close links with the Tati. In former times the Tati or Kovio extended over a much wider range of inland territory. As a result of attacks by Kukukukus (Anga), these Tati took refuge in Kaipi and Moveave villages. Certain people claim to be descended from the Tati refugees, but apart from this claim they are completely merged with the Elema. (See my chapter 8 in Franklin, ed. 1973:284-285.)
72. *Iruea Tati* - *Iruea* = *Eroe*, the associate name for Tati.
vila-eka - *vila* = T. *vita*; *-eka* a suffix usually joined with adjectives with an intensive effect, e.g. *rovaeva* 'big', *rovaeka* 'very big'. It is also used occasionally with nouns = 'big'; e.g. *mea-eka ma-eka*, Oa-Laea note 110.
73. *iai ve laiai* = *hiiai* (or *hiairi*) *voa leiai* 'underneath paddles'.
74. *Meaurilavi Kipirilavi* - Melaripi clan name for men's house (*elavo*); cf. Oa-Laea note 55 where the *elavo* has the name *Meaurilavi Parilavi*.

75. *elare-kiri* - the front part of the upper thigh is *elare*, and *kiri* 'but-tocks' serves as the associate name. The joint term is the traditional euphemistic name for the private parts of a woman. Here the meaning is 'conjugal rights'. According to *Hohao* p.51, Evarapo handed Moro back to Kivavia saying that he did not want the woman.
76. *Movoa-poi Turuka-poi* - *Movoa* is the debris of vegetable matter brought down by flood waters and deposited on the beach; *Turuka* is the associate name (cf. *Oa-Laea* note 25). Coupled with *poi* 'sago', the meaning here would seem to be 'wild sago', although the joint term is actually one of the two traditional Melaripi clan names for sago, the other being *Ilo-poi Maruei-poi*. Flour made from wild sago is inferior in yield to the named varieties in cultivation, which are seven in number.
77. *Sōsa* is *Acanthus ilicifolius* which grows in brackish swamps; it has a stiff woody growth, pale blue flowers, and, as the botanical name implies, holly-like leaves. The fruit (*fare*) has a bitter taste.
78. *ma-tola* - an upturned mangrove stump which, stuck into the sand in shallow water, serves as a platform from which to shoot fish. See illustration in Brown 1986:20, under the name *erohore*.
79. *isa ... ia mea*. The poetic associate term for *mea* 'land' is *ia* or *isa*; e.g. *isa meta mea meta* 'good (*meta*) ground'. *Tetere* 'sand', *sauka* 'clay', *muripeka* 'swamp', do not sound attractive locations. However different crops in cultivation require different types of soil; e.g. yams (*efare*) grow best in sandy soil, sago requires a swampy situation, as does taro (*soera*). Levao is therefore well set up for adequate food production thanks to his father's powers of magic.
80. *Hivei ve ova* = *Hivei voa moea* 'floats on the Hivei'. The river here called *Hivei* and later *Evei*, is the Aivei mouth of the Purari. It marks the boundary between the Elema and the Namau.
81. *kora* 'fence' as is made clear in the free translation, this was a barricade to keep the crocodiles away, who might otherwise, as is their fashion, sneak up on him.
82. *Maipua uamori*. The Maipua are one of the Namau subtribes whose villages are located on the western side of the Aivei mouth of the Purari.
83. *Koka-e!* - an exclamation of surprise or alarm; *lou-e!* 'oh mother!' is the more usual form of the exclamation; *koka* is a term of endearment for *lou* = 'mum, mamma'.
84. *Lavau Uameta Surōva Morimeta* - *Lavau* = Namau, the Elema name for their western neighbours; *ua* 'woman', *mori* 'girl', *meta* 'good' in the Melaripi-Kaipia dialect; *Surōva* is the associate name for *Lavau*. Thus although the woman is Namau, she has an Elema name. We later learn (16g) that she has a husband *Hilakeapo* (see note 86). *Hilake* is a Luipi (O. Vailala) clan hero. In myths associated with that clan *Lavau* has the name *Lavara*, doubtless the original form of her name which has become altered in an Eastern Elema setting.
85. *misa vei kavōpe* - hunting for crabs is a women's occupation in the Gulf of Papua.
86. *Hilakeapo* - as earlier stated, *Hilake* (the bush pig) is an *ualare* of the Luipi clan. Amongst the Western Elema the Vailala clan use his name in their *maea ihura* 'body cry', '*Oa Hilake!*' There are various stories of his

- doings which may be seen recorded in *Hohao* (Beier and Maori Kiki 1970:56-59) and *Orokolo Genesis* (Pekoro 1973:29-32). He is generally described as being a great hunter and hence spent little time with his wife Lavara (Lavau).
87. *Safarakurukuru* - Here again, as with Lavau Uameta, although the character belongs to the Purari Delta, the name is Eastern Elema. *Safara kurukuru* as an adjective means 'striped white and black', and here must refer to the way the man painted himself when setting off on a foray.
 88. *A teave!* The catfish (*teave*) is a fish totem of the Kaipi clan. The more usual form for this *apo isuta* 'bow exclamation' would be *Apo-teave!* The words are addressed to his bow, not to the target, and the thought behind is that the bow or arrow is not entirely willing to do what is required of it (cf. Levao's *apo isuta*, note 61).
 89. *kōkuveisa* - this would have been decorated with Meavea's clan's design. Hence to smash it, as later described, was an affront that Meavea never forgave (cf. 19a).
 90. *Alalauraila alala aila* - As it stands this is mere gibberish. It would seem to be derived in part from the trade language Hiri Motu (*alala* = 'war', *alaia* = 'kill'). A Maipuan would have said '*avai*' for 'kill'. The '*u*' could be 'he', and the '*rai*' which follows could have come from '*nai*' Maipua for 'I'. Apart from the '*u*', the second half of the sentence is the same as the first.
 91. *Epe* - his associate name is Savora (O. Havora). He is the eponymous ancestor of the Savoripi clan. Here he has the form of an iguana, although Williams (1940:134) identifies him with the crocodile. According to *Hohao* (Beier and Maori Kiki 1970:61-63) Epe, whose younger brother was Havora, originally lived in the sky, but used to descend at night by a ladder to earth to gather food from gardens. Eventually Epe left the sky and lived on a tree in Kivovia's land. At first their relationship was hostile, but later Epe and Kivovia made peace and became great friends.
 92. *Maomao ... Rugaruparau* - Mao is the *itai o* (associate name) for Isou, a bird totem of the Melaripi clan. If this be the origin of Maomao, its use here is difficult to understand.
Rugaruparau suggests Lapera, tree totem of the Kaipi clan; Lapera-tu is the traditional name for a Kaipi house. There is also Lupaia, the Kaipi name for 'coconut'. It may be that Epe devised a name with Kaipi overtones to signify his close association with Meavea.
 93. *maealolo-maealolo-eite* 'extremely bad', but here has the opposite meaning for those intending to fish. The adjective *maealolo* is used on occasion to depreciate something in a jocular manner to convey the opposite meaning. Thus *Oa-Laea 6g ere siomu maealolo fasi la' ... 'they rolled up and smoked some 'bad' tobacco ...'* Are we to see a sinister double meaning in the use of the idiom here?
 94. *kevaro ... sisorea* - According to *Hohao* (p.63) Epe, whose origin was in the sky, had special powers over thunder and lightning. Here Meavea shared these powers.
 95. Here we have the words of the curse by which Meavea and Epe had called down destruction on the Maipuan.
saoa = T. *saroroapaia* 'destroy'.
Kaivare = Kaimari, a Purari Delta subtribe whose territory lies to the

west of the delta, separated from the Maipua by the Koriki villages. Here the name is used simply as an associate term for Maipua, and does not imply that Kaimari people were also destroyed.

lasira = *la* object marker and *sira*, the relative form of *saoa*, appearing before the noun.

maeramaera = T. *mavimavi* 'flash flash'.

96. A postscript to the myth that explains an outstanding difference between the Elema and their western neighbours; the latter were cannibals, while to the Elema such a practice was repugnant.

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